

PREPARED FOR F Y A EXAMINATION 1937

RAYAPASENIYASUTTA

(PASC KAHANAYATI)

PP 115 TO 280

CRITICALLY EDITED WITH NOTES &
& COMPLETE TRANSLATION & TC

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R C TRIPATHI, B A (HON
GOVT MERIT SCHOLAR & MAYARAM
BHAMBHURAM SANSKRIT PRIZEMAN

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Preface



It is with great pleasure that this book is placed in the hands of F Y A Students. This book includes an exhaustive introduction, a lucid translation and full notes of the text. All Sanskrit equivalents are given in the notes so that students might find it easier to pick up Ardha Magadhi words and their meanings.

I am obliged to Acharyas Shree Premavijayaji and Ramavijayaji for their help in clearing my doubts about meanings of certain words and sentences in this book. I am also indebted to my guru Prof. Abhyankar for creating love for Ardha Magadhi in me during my college career. I should also mention the goodwill and geniality of the publisher, my friend Mr. Kothari, who has readily published this book.

11th June 1936 }
Ahmedabad }

R C TRIPATHI

INTRODUCTION

INTRODUCTION.

The language of the Jain Sūtras is called Ardha-Magadhi. The Sūtras state that Lord Mahāvīr preached his doctrines in that language, and regard it as the basic language from which others are derived. Hemachandra, the famous Prakrit grammarian, calls the dialect of the Jain canon by the word **अर्धमगध**. Dr. Pischel in his Prakrit grammar, sec. 16, quotes numerous passages from various Jain canonie Sūtras, Hemachandra's grammar, Premachandra Tarkavagīśa's commentary on Dandin's Kavyadarśa, and other works, and shows from them, "that Arsa and Ardha-Magadhi are identical, and that according to the tradition the language of the old Jain-Sūtras was Ardha-Magadhi; and, indeed, as Hemachandra's example from the Dava-Veyahya Sutta shows, not only prose but also poetry." The question might now be raised why that language is called Ardha-Magadhi. The chief characteristics of the Magadhi dialect are its change of **र** and **स** to **ल** and **श** respectively, and its ending **ए** in the nom. sing. of masculine nouns, thus **रामे** becomes **रामे**, and **सप्तस** becomes **शलशे**: of these two fundamental rules of Magadhi, the Ardha-Magadhi retains **र** and **स** but has the nom. masc. in **ए** as **गद्गरी** which **ए** is dropped in poetry where **ओ** is frequently found. Thus it will be seen that Ardha-Magadhi has some of the peculiarities of Magadhi though not all. Perhaps this is why this language is called 'Half-Magadhi' or Ardha-Magadhi*. In poetry this language differs from that in prose. As remarked above **ओ** is frequently found instead of **ए** in the nom. sing. The metrical

*Refer—Abhayadeva on **समयवह** and **उवाचमदयाओ**.

works seem to have much in common with Maharashtra, and some have ascribed this difference of language to the mixture of Maharashtra and Magadhi. The later Jain writings, therefore, seem to have Maharashtra tinged with Ardha-Magadhi. Perhaps this happened due to the spread of Jainism in Maharashtra.

Exactly where and when what is called Ardha-Magadhi originated is yet a question of dispute and investigation. It is, however, very likely that its home of

2 Where did Ardha-Magadhi originate?

origin was very near the South West of ancient Magadha. During the Mauryan Empire, the Eastern language of Patala might have spread further to the West, especially in commercial and political centres. But with the fall of the Mauryan Empire, the use of that Eastern language might have been limited, and as the place of the central power went on moving towards the West, the Sauraseni might have pressed on further down the Ganges valley. Such changes of dialects make it difficult to predict the exact date and form of a particular language. It is worth noting, however, that Jains themselves believe that the Ardha-Magadhi is an *anāḍi* language, whose time and place, therefore, cannot be determined. On the other hand, it is traditionally believed that Lord Mahavir taught in Ardha-Magadhi and his words are recorded in the same language. But strange as it would seem Lord Buddha taught in Magadhi and his words are recorded in Pali. And still, both these great teachers of religion are considered nearly contemporary and belonging to the same part of the country. It is, however, possible that both the teachers used the same language for precept, a language resembling Ardha-Magadhi, spoken round Benares, between the Sauraseni and the Magadhi countries, but before the words of the preachers were recorded

into writing, the languages might have changed in those areas where the recording was made, and hence the change between the languages of the works of those two sects Ardha Magadhi, as is found now, is more archaic than the Prakrits of the Sanskrit dramas. The oldest work on poetics ascribed to Bharata, mentions Ardha Magadhi as one of the seven languages, the others being Magadhi, Avanti, Prachiya, Sauraseni, Bahlika, and Dakshinatyā. The Ardha-Magadhi, says Bharata, is the language of the servants, Rajputs and guild-masters. But this is not what we actually find in the dramas. The monk Jisiddhi in the Madra-Pakudya and Kshapinaka in the Prabodhachandrodaya are shown as speaking Magadhi. Yet it is possible to find some parallels allied to old Ardha-Magadhi in some of the fragments of Buddhist plays found in central Asia whose authorship is ascribed to Vasubandhu. In the Southern dialect of Aśoka's inscriptions we find *स* and *र* combined with nominal *स* in *ए*. His Eastern dialect has *ल* for *र* and *ग* for 'king' so that we may conclude that Ardha-Magadhi was not the language of Pāṇini in the Mauryan period, i.e. in the third century before Christ.

The style of this book is lucid and forceful. It adapts to the circumstances. The book is meant for the common masses and hence the language is simple.

3. The Style of the Book. The book is meant for the common masses and hence the language is simple. Without any ceremony, the book directly begins and takes up the topic.

4. The Language. As usual in the Sutra texts of the Jains elaborate and tiresome descriptions of places, palaces, persons and such other things are dropped which are to be sought in other Sūtras like the

“प्राकृतं—‘मागधपरन्तिना प्राच्या दौरेमेव्यर्धमागधी ।

बाह्विह दक्षिणाया च उत्तमाया प्रकीर्तिता ॥”

Anupratika, which is full of descriptions. The reader is spared the trouble of doing so, as, really speaking, such let-off descriptions are not relevant to the matter of the book, beginners may be tired at the repetitions of words and sentences in this and such other Sūtras, but we are indeed pleased to read the descriptions like those of Chitra the charioteer, Pradeshi, the irreligious king (as he is in the beginning) Kesi, the pious monk, and of the future birth, breeding and training of the boy, एतस्मिन्. The arguments given by Kesi, the Kumarahramana, to convince Pradeshi, the king, are in a style befitting any great argumentarian, as in the Hindu Upanishads or the modern law court. The language is precise and pointed. It is as it should have been in a book like this. Its simplicity is a speciality, and proves that it really is meant for the common people-सिद्ध, not for the learned scholars. The mention of rich merchants' caravan-leaders and other rich persons in the assembly hearing Kesi, and that of the king, Pradeshi, shows that Janam had a hold then as now, on the rich community of India, and the writers of these Sūtras seem to have a special liking for the description of the rich, as all old and classic writers are found to have. Perhaps, this is why एतस्मिन् is described to be born in an extra-rich family. The book does not differ from other Sūtras in the style and language. There will be found a little change in some words in this text as compared with other editions of this book, especially in those with Jam Bhandaras, or temples. But, I had to keep up Dr Vadiya's reading, as the University has specially and specifically mentioned the edition edited by the learned Doctor.

The title of this book is Praśādhānam. It is the

second part of the work Rayapaseniyā, the second Upanga of the sacred canon of Shvetāmbara.

4. The Title of Jain. The Jains popularly call this the Book book Rayapaśenī. The Nandī Sūtra refers to this book by the name Rayapaśeniyam. The commentator gives Rajapraśnīyam as its Sanskrit equivalent. The title consists of two words, Raja, and 'prashniya'; a Gen Tatparasba compound, Raja prashna, means the questions of the king (Pradeshi), and naturally, therefore, a work relating to that was termed Rayapraśnīyam, Rayapaśeniyam. Malayagiri, the commentator to this work, says, "Now, if it be asked why this Upanga is termed Rajapraśnīya, we say, in this work a king named Pradeshi, going to the revered ascetic Kesi, asked questions regarding the soul, the young monk Kesi treated those questions, and he, the king, with his ideas changed due to the discourse, got knowledge; and after his death, by sincere remorse, got entrance into an abode in the first heaven, called Saudharma; and after that, falling from that place, and coming to his place, (he) got liberation, that is all which is to be described in this Upanga. But the very origin of all that is to be said is the questioning by the king. That which is born from the king's questions is Rajapraśnīyam." This gives us the right clue as to the origin and propriety of the title.

There are 11 Angas, 12 Upangas, 10 Pratirnas, 6 Chhedasūtras, 4 Mulaśūtras, and Namisūtra, and Anuyogadrasūtra, in all 45 religious canons.

5 The Place of in Jain literature. In order, this book is the Book in Jain the thirteenth. This Rayapaseniyam is the second Upanga, and tradition in Jainism links it with the corresponding second Anga—the Sutrakṛtāṅga—Suyagadam, as its comple-

ment The complementary character of this Sutra to Sutra-kriyāṅga is explained by the eom Malavagiri as follows — King Pradeshi was formerly a non-believer, a heathen, and so, according to that belief, he asked questions pertaining to the soul And Ken, the young ascetic, treated with the king with reference to such atheists as shown in the Sutra-kriyāṅga And hence as the points suggested in the Sutra-kriyāṅga are treated in details in this Upaṅga, this is termed its Upaṅga

But closely looking, we find that the commentator's explanation is made out and the so-called relation of this Upaṅga to the said Aṅga appears but fantastic and merely given in analogy to the sacred literature of other religions, as we find the Upanishads and Aranyakas in the Brahmanic literature ascribed to certain Vedas, and schools of preceptors

The aim of the book seems to be a refutation of the चार्वाक theory or the materialistic cult which does not believe in the soul or after-life The चार्वाक

6 The Aim of theory of life is well summarised in the famous verse —

यामजीवेत् सुखं जीवेत् ऋण कृत्वा घृतं पिबेत् ।
भस्मीभूतस्य देहस्य पुनरागमने हतः ।

King Pradeshi is one of the non-believers He does not believe in the existence of soul as separate from the body. To him the body and the soul are one and with death, the soul of man also dies There is no regeneration or rebirth to him no fruit of bad or good deeds The materialist is not to falsify the principle of action and reaction And Ken Kumar so nicely rebuts him with examples and arguments, explanations and analogies that the king is convinced and the stony materialism is converted into pure gold of Faith. The questions by the king and their answers by the monk,

Kes, convincingly follow each other till the close of the debate, and convince the reader of the truth of the existence of soul as apart from the body.

The Rajaprashnaya is the history of one soul rising to perfection in three different lives in the *sūtra*. Thus the book may be considered in three different parts. The first one speaks of the life of god Sanvabha of the *सुधर्म* heaven and his meeting with Lord Mahatma; the second consists of the tale of king Pradeśhi—*प्रादेशिहृदय*; the last one deal with the life of *हृदयप्रति*, but the order in the book seems to have been kept to impress upon the readers that *divinity* can be obtained by the proper following of the Jain faith, as was done by king Pradeśhi in his birth as God Sanvabha. Thus the story of Sanvabha stands first in this work. The story of *हृदयप्रति* is given last to complete the history of the soul of king Pradeśhi. In short, how an impious person reached the state of perfection by following the right faith, conduct and knowledge is shown in the Rajaprashnaya.

the earth. In due course, the party of gods came to Amalkappa and paid a visit to the revered ascetic. The latter was pleased to see such humility from a god. Then god Suryabha inquired of Lord Mahavir if the latter was a follower of the Jain faith, and if god Suryabha would soon be liberated from this *samsara*, or he would still take a long time to do so. Lord Mahavir said that he was a follower of Jainism and that god Suryabha would soon be liberated. Then the god was so pleased to hear this that he asked permission of the ascetic to perform the thirty-two kinds of dances before him. The worthy ascetic kept silence, and gave an indirect consent. Then gods and goddesses danced. Meanwhile, Gautama, the chief pupil of Lord Mahavir, was much impressed by the dignity of god Suryabha, and inquired of his master as to where the dignity and powers of the god were attached, to the body or to the soul. His master replied that they belonged to the body, and dwelt in the body, just as people take shelter in a *prasthara* on seeing an approaching storm. Gautama also inquired about the position and form of the heaven. His master satisfied his query. Thus it, in short, the story of the god and his meeting with Lord Mahavir.

Hearing the description of the heavenly abode of god Suryabha, Gautama was very much astonished. He inquired of his master as to how god Suryabha attained that godhood. In answer, King Pradeshi. Mahavir told him the tale of king Pradeshi. The story is as follows:

There was once in the country of Kelayandha in the town of Seranya, a king named Pradeshi, who was an atheist, and impious man. He did not properly manage his kingdom. He was a materialist who believed that the soul

and the body were one, and that with the death^d of the body, the soul also was no more. He was a proponent of the principle of 'kill, cut and break.' That king had an adviser or secretary named Chitra. Once he sent him with some political mission to Jitasatra, his neighbour-king. Chitra went to Sarathi, Jitasatra's town, and came to meet Kesi, an ascetic of the Jainfold. Impressed by his precept, Chitra turned a Jain of his own accord. After some time Chitra had to return to his town, while departing, he met the monk and requested him to come to his town, Sezaviya. The monk, however, was unwilling to go there, as he knew King Pradeshi's tendencies to irreligiosity and sinfulness. However, being again requested by Chitra, the monk agreed to go to Sezaviya on a proper occasion. And the monk acted up to his promise. When Chitra knew of the arrival of the monk, he saw him at the latter's residence in the Mrigavana garden. Chitra requested the monk to give a religious discourse to king Pradeshi so that he might improve his conduct and do good to himself and his kingdom. But Kesi Kumar said that the Jain monks do not preach of their own accord, but they are to be requested to do so by the person who wants to hear the precept. Thereupon, Chitra promised to bring the king before the monk, under the pretext of testing the horses brought as a present from Kamboja. Accordingly, the king was brought to the place where the monk used to preach. The king was tired of the drive in the chariot and wanted rest. But at that time he was greatly disturbed by the loud voice of the monk who was preaching in the neighbourhood. The king asked Chitra if he knew the man who was addressing such a big assembly of persons. He was informed by Chitra that the person was an ascetic of the Jainfold, a monk named Kesi, who

THE TALE OF PRADESHI.

lived upon begging. The king, however, said that the monk must be a dallard and his listeners and followers still greater fools and dallards. Yet, the king was really impressed by the personality of the monk and asked Chitra if the monk was really worth his visit. Chitra said that he was. Then the king approached the monk. The first question that the king put to the monk was whether the monk was really living upon food obtained by begging. The monk replied that the king was not directly questioning him and told the king what he was thinking about the monk in his mind. The king was wonderstruck to hear a half-naked monk reading his thoughts. He asked the monk to tell him how he read his thoughts. Then the monk explained to him the theory of knowledge in Jainism and said that he read the thoughts of the king by मन पर्यायज्ञान. Then began the debate between the king and the monk.

(1) The king asked Keekumar if the Jain monks believed in the doctrine that the soul and the body are not one. The monk said that it was so. Then the king asked the monk why an irreligious and impious soul, after doing a lot of sins on the earth, does not return here from the hell to warn his relatives of the bad fruit of evil deeds. The monk replied that just as a criminal is not his own master, a soul in hell is also under the supervision of the guardians of hell and hence that soul cannot stir out at sweet will to warn its own relatives. It cannot, therefore, be deduced from the non-return of the soul to the earth, that there is no such thing as soul, and that the body and the soul are one.

(2) The king then gave another example of a pious and religious person. He asked why a soul, having done good deeds, cannot return to the earth from heaven to tell

its relatives how good deeds made it happy in the heaven. The monk, however, replied that the creatures in heaven are so engrossed in heavenly pleasures that they forget everything earthly, moreover, even if they try to come here, the earthly odour rising up to many miles high up in the sky becomes unbearable to them and they cannot come here. Again, the beings on the earth are very short lived and before the being in the heaven thinks of coming here and actually comes here, there is a difference of age on earth and hence the return to earth becomes useless for the creature from the heaven. This is due to the difference of measure of time in the earth and in the heaven. The monk, therefore, said that the non return of the soul from heaven to guide his relatives on earth is not a proof of the non existence of soul, or the oneness of the body and the soul.

(3) The king still argued and said, that if the body and the soul were different, they would be seen together when a living person is confined in an iron-jar well closed and sealed on all sides. But contrary to that, it was found that the soul was not there, though there was no hole or crevice in the jar for the soul to run away. It, therefore, meant, said the king, that the soul was not different from the body. The monk argued that just as sound goes out from a well protected and barred house, so also soul passes away from any obstructions raised against its passage.

(4) The king, then again put another argument to show that the body and the soul were one. He said that, once, he kept a thief in an iron jar, well sealed, for a number of days. After a few days, it was found that small germs had got into the iron jar. But there was no hole or crevice from which they could have got in. This proved, said the king, that the germs were produced from the body and there was no such thing as soul apart from the body. The

king meant that the souls of the germs were born from the body, and hence the body and the soul were one. The monk replied that soul gets inside or goes out of any obstruction; it enters into an opaque body, as fire enters into wood. Thus, there is no cause to believe that the soul and the body are one, only from the fact that germs are found in a body well-covered on all sides to stop the entry of the soul. The soul can not be obstructed in any way from passing out of or entering in any body.

(5) The king farther argued that if the soul were not the same as the body, it must be the same in the same body, then, the soul of a child must be able to do the same as that of a young man. For example, a young man can throw five arrows at a time, but the child can not do so. This proves that the body and the soul are one. The monk said that the body is like an implement. The weaker the implement, the poorer the work. In the case of a child, his implement, the body, is not developed; it is imperfect, and hence he can not do the same feat as a young man, with a perfectly developed body. The monk said that even a young man with old and worn out bow, and bow-string can not perform the feat.

(6) The king gave another example. He said that if it were so, the young person and the old person must both be able to carry the same amount of load, both having perfectly developed bodies. But experience of life shows that it is not so. This, therefore, showed that the body and the soul are one. The monk, however, continued his former argument and said that the body is merely an instrument and if the instrument is worn out or old, it cannot do the same amount of work, as it can do when the implement, the body is young and new.

(7) The king then, said that if the body and its-

soul were different, the weight of a dead body must be different from the weight of a living body. But, in practical life, the king said, he found that both the weights were the same. The weight of a living body did not at all differ from that of a dead body. It meant, therefore, that the body and the soul were one. The monk replied that the soul had no weight, just as an empty bag of leather and the same bag full of air has no difference in weight, a body with soul and without it has no difference in weight.

(8) Again, the king said that the soul could not be found inside the body even by cutting it into a number of pieces. The ascetic replied that the soul is invisible like fire which is hidden in wood, and though wood be cut into small pieces it would not show any sign of the existence of fire.

(9) The king still found out one more argument and asked the monk to show him the soul like an Amalaka fruit in his palm. Keshukumar said that the soul is like a breeze of wind whose existence can only be inferred, it cannot be seen in a concrete form like that of an Amalaka fruit. Only the perfect beings, the Keralins, can know the soul perfectly. The soul was included in one of the ten things, whose knowledge is barred to an imperfect being, a Buddha like himself.

(10) The king further questioned the monk and asked if the size of the soul was the same in the body of the Kanthu and the elephant. The monk explained to the king that the soul was like a lamp which illuminates the area which it surrounds. The soul also enlivens that part of a body which it inhabits, whether small or big.

Now all the doubts and queries of the atheist king were satisfied. But he could not give up his old faith, traditionally held by his family. Though he was convinced that the body and the soul were different, he could not act up to it. The monk gave the instance of a person who

राया होत्था, महया हिमचन्त^० जाय विहरइ, अधम्मिण
 अणम्मिण्ठे अधम्मकराई अधम्माणुअ अधम्मपलोई अधम्मए-
 जणणे अधम्मसीलसमुदायारे अधम्मेण चैव चित्ति कप्पेमाणे
 हणछिन्दभिन्दापवत्तए चण्डे रुहे खुहे लोहियपाणी भाद-
 त्तिअ उरुअणवअणमायानियट्टिफूडकवडसाईसंपभोगमहुले
 निस्सीले निग्घए निग्गुणे निम्मेरे निप्पच्चफखाणपेसिद्योव-
 घात्ते वहणं दुपयचउण्यमियपसुपन्निअसिरीसियाणं वायाअ
 चहाए उच्छेयणाए अधम्मवेऊ समुट्ठिअ, गुकणं नो अण्मुट्ठेइ,
 नो विणयं पउअइ, समणमाहणाणं...नो विणयं पउअइ,
 सयस्म वि य णं जणययरस नो सम्मं करअरयित्ति पवत्तेइ ॥

३. तस्स णं पद्मसिस्स रओ सूरियकन्ता नामं देवी होत्था
 सुकुमालपाणिपाया (घारिणीयण्णओ) पद्मसिणा रक्षा सज्जि
 अणुरत्ता अचिरत्ता इट्ठे सहे रुवे जाय विहरइ । तस्स णं पद्म-
 सिस्स रओ जेट्ठे पुत्ते सूरियकन्ताए देवीए अत्ताए सूरियकन्ते
 नामं कुमारे होत्था सुकुमालपाणिपाय जाय पंडिकवे । से
 णं सूरियकन्ते कुमारे सुयराया पि होत्था, पद्मसिस्स रओ
 रज्जं च रटुं च वटं च वाहणं च कोसं च कोट्टागारं च
 अन्तेउरं च जणवर्यं च सयमेव पच्चवेक्कमाणे २ विहरइ ॥

४. तस्स णं पद्मसिस्स रओ जेट्ठे भाउयवयंसए चित्ते
 नामं सारही होत्था अट्ठे जाय बहुजणस्स अपरिभूअ ताम-
 इण्डमेयउवप्पयाणअत्यसत्थईहामइविसारए, उप्पत्तियाअ
 वेजइयाअ कम्मियाण पारिणामियाअ चउत्तिहाए बुद्धीए उव-
 चेअ, पद्मसिस्स रओ बहसु कज्जेसु य कुरणेषु य कुडम्बेसु
 य भग्तेसु य गुज्जेसु य रहस्सेसु य निच्छएसु य आपुच्छ-
 णिज्जे मेढी एमाणं आहारे आलम्बणं चणवू मेढिभूअ पमाण-
 भूअ आहारभूअ आलम्बणभूअ सव्वहाणसव्वभूमियासु लद्ध-
 पत्तए विइण्णविद्यारे रज्जधुराचिन्तए यावि होत्था ॥

५. तेणं कालेण तेणं समरणं कुणाला नामं जणवणं
 होन्था, रिद्धत्थिमियसमिद्धे । तत्थ णं कुणालाप जणवणं
 नावत्थी नामं नयरी होत्था रिद्धत्थिमियसमिद्धा जाय
 पिट्ठिया । तीसे णं सायन्धीन नयरीष व्हिया उत्तर-
 पुरत्थिमे दिस्सिभाण कोट्टण नामं चेहण होत्था, पोराणे जाय
 गसादीण ॥ १ ॥ तेत्थे णं सायन्धीण नयरीष पणसिस्स रत्तो
 मन्नेवास्सो जियस्सत्तु नामं राया होन्था, महया हिमयन्त
 ताव विहरइ । तणं णं से पयसी राया अन्नया कयाह महगं
 महरिहं विडलं रायारिहं पाहुं सज्जावेइ । २ चित्तं मार्गहि
 नदावेइ । २ एवं वयासी—“ गच्छ णं, चित्ता, तुमं सायत्थि
 नयर्हि । जियस्सत्तुस्स रत्तो इमं महत्थं जाय पाहुं उयणेहि ।
 जाहुं तत्थ रायकीज्जाणि य रायविट्ठ्याणि य रायनीइमा य
 रायवधेदाग य ताहं जियस्सत्तुणा सद्धि सयमेव पच्चयेकर-
 माण विहराहि ॥” ति कहुं विसज्जिण ॥ ॥ having done so

६. तणं णं से चित्ते सारदी पुणसिणा रत्ता एवं युत्ते
 समाणं ॥ १ ॥ जाय पटिमुणसात्त महत्थं जाय पाहुं मेण्हइ ॥
 पणमिस्स रत्तो जाय पटिनिफागमइ । २ सेयवियं नयर्हि
 मग्गंमग्गेण जेणय सणं गिट्ठे सेणय उवागच्छइ । २ तं
 मात्थं जाय पाहुं ट्ठवेइ । कोडमियपुत्तिसे सदावेइ । २
 एवं वयासी—“ गिण्णामेव, भो देवाणुप्पिया, सच्छत्तं जाय
 चाट्ठमण्ठं आसरत्तं जुत्तामेव उवट्ठवेइ जाय पच्चप्पिण्ह ॥” ।
 तणं णं से कोडमियपुत्तिमा तहेय पटिमुणसा गिण्णामेव
 सच्छत्तं जाय जुत्तसत्तं चाट्ठमण्ठं आसरत्तं जुत्तामेव उव-
 ट्ठवेत्ति, समाणत्तियं पच्चप्पिणन्ति । तणं णं से चित्ते सारदी
 कोडमियपुत्तिमात्तं अन्तिणं वयमहं जाय ० दियणं पट्ठाणं काय-
 यत्तिरग्गे कायकोट्ठमहत्तयायत्तिरत्ते मन्नेवत्तं वयमिय-
 कायण ॥ ॥ गिण्णामेव सदावेइ ॥ ॥

विमलवरचिधपट्टे गहिर्याउहपहरणे तं महत्थं जाव पाहुडं
 वेण्हइ । २ जेणेय चाउग्वण्टे आसरहे तेणेय उवागच्छइ । २
 जाउग्वण्टं आसरहं दुरुहइ । २ बह्दिं पुरिसेहिं संनद्धं जाव
 गहिर्याउहपहरणेहिं सदिं संपरिवुडे । २ स्कोरिण्टमहदामेणं
 छत्तेणं धरिज्जमाणेणं २ महया भडचडगरपहकरयिन्-
 परिफिरत्ते सामो गिहाओ निग्गच्छइ । २ सेयचियं नयरिं
 मज्झमज्जेणं निग्गच्छइ । २ सुहेहिं यासेहिं पायरासेहिं नाह-
 विाकइहिं अन्तरायासेहिं यसमाणे २ केइयमज्झस्स जण-
 वयस्स मज्झमज्जेण जेणेय कुणाला जणवण जेणेय साधरणी
 नयरी तेणेय उवागच्छइ । २ साधरणीय नयरीय मज्झ-
 मज्जेणं भणुपधिसइ, २ जेणेय जियसत्तुस्स रओ गिहे,
 जेणेय वाहिरिया उवट्ठाणसाला, तेणेय उवागच्छइ । २ नुरण
 निगिण्हइ । २ रहं ठवेइ । २ रहाओ पओरुहइ । तं महत्थं
 जाव पाहुडं गिण्हइ । २ जेणेय अम्मन्तरिया उवट्ठाणसाला
 जेणेय जियसत्तु राया तेणेय उवागच्छइ । २ जियसत्तु रायं
 करयलपरिगहियं जाव कट्ट जणं चिजणं यत्तावेइ । २ तं
 महत्थं जाव पाहुडं उवजेइ । तणं से जियसत्तु राया चित्तस्स
 सारहिंस्स तं महत्थं जाव पाहुडं पटिच्छइ । २ चित्तं सारहिं
 सारहेइ, २ संमाणेइ, २ पडिधिसज्जेइ, रायमग्गमोगाढं व
 से आवासं दलयइ । तणं से चित्ते सारही धिसल्लिण
 समाणे जियसत्तुस्स रओ अन्तियावो पडिनिक्कमइ । २
 जेणेय वाहिरिया उवट्ठाणसाला जेणेय चाउग्वण्टे आसरहे
 तेणेय उवागच्छइ । २ चाउग्वण्टं आसरहं दुरुहइ । साधरणि
 नयरिं मज्झमज्जेणं जेणेय रायमग्गमोगाढे आयासे तेणेय
 उवागच्छइ । २ नुरण निगिण्हइ, २ रहं ठवेइ, २ रहाओ
 पओरुहइ, ण्हाय कयवलिकम्मे कयकोटयमद्गलपायच्छित्ते
 सुद्धपावेसाइं मंगलाइं यत्थाइं पवर परिहिण, अप्पमहग्गा-

भरणालंकियसरीरे, जिमियमुत्तुसरागय वि य णं तमाणे
 पुन्यावरणहकालसमयंसि गन्धव्वेहि य नाडगेहि य उय-
 न्निज्जमाणे २ उयगाइज्जमाणे २ उयलालिज्जमाणे २ इहे
 सहपरित्तरसरुयगन्धे पञ्चविहेमाणुस्सए काममोए पञ्चणु-
 भवमाणे विहरइ ॥

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७. तेणं कालेणं तेणं ममपणं पासोवुच्चित्ते केसी नामं
 पुमागसमणे जाइसपन्नं वलसपन्नं वलसपन्नं वलसपन्नं
 विणयसपन्नं नाणसपन्नं इसणसपन्नं चारुसपन्नं लज्जास-
 पन्नं लाघरसपन्नं लज्जालूघुवसपन्नं औयसी तेयंसी वृथंसी
 जसंसी जियकोहे जियमाणं जियमाणं जियलोहे जियनिहे
 जिहन्दिअ जियणीसुहे जीवियासमरणभयविण्णमूके नय-
 ण्णदाणे गुणण्णदाणे करणण्णदाणे चरणण्णदाणे निग्गहण-
 दाणे भज्जणण्णदाणे महचण्णदाणे लाघवण्णदाणे सन्तिण्णदाणे
 मुत्तिण्णदाणे विज्जण्णदाणे मन्नण्णदाणे वड्ढण्णदाणे
 नयण्णदाणे नियमण्णदाणे मोयण्णदाणे नाणण्णदाणे मंसण-
 ण्णदाणे चरित्तण्णदाणे चउदसपुब्बो, चउनाणोवगए पञ्चहि
 अणगास्सएहि सद्धि संपग्गिबुहे पुप्फाणुपुब्बि चरमाणे
 गामाणुगामं दूइज्जमाणे सुहंसुहेणं विहरमाणे जेजेय साधन्धी
 नयरी जेजेय कोट्टए चेइए तेजेय उवागच्छइ । २ साधन्धीए
 गयरीए पट्टिया कोट्टए चेइए अदापडिअयं उग्गाहं उग्गि-
 ण्णइ । ३ मंजमेणं तवसा अण्णं भावेमाणे विहरइ ॥

८. तए णं साधन्धीए नयरीए सिपाटगनिगचउक-
 चअचउमुदमहापदपदेसु मइया जणसहे इ या जणपूहे इ
 या जणपलकले इ या जणयोले इ या जणउम्मी इ या जण-
 संनिपाण इ या आय गज्जुयामइ । तए णं तस्म सारदिस्स
 नं माज्जणमहं च जणपलकलं च मुणेंत्ता य गामित्ता य

इमेयारूखे अज्झत्थिए जाव समुप्पजित्था-“किं णं अज्ज सावत्थीए नयरीए इन्दमहे इ वा खन्दमहे इ वा रुद्धमहे इ वा मउन्दमहे इ वा नागमहे इ वा भूयमहे इ वा अफस्समहे इ वा धूममहे इ वा चेइयमहे इ वारुक्खमहे इ वा गिरिमहे इ वा दरिमहे इ वा अगडमहे इ वा नईमहे इ वा सागरमहे इ वा जं णं इमे यहवे उग्गा भोगा राइत्ता इफ्फागा खत्तिया नाया कोरव्वा जाव इग्गा इब्बपुत्ता ण्हाया कय-वलिकम्मा (जहोषवाइए जाव) अप्पेगइया दयगया जाव अप्पेगइया गयगया पायचारविहारेणं महया २ वन्दावन्द-एहिं निग्गच्छन्ति” एवं संपेहेइ । २ कञ्चइज्जपुरिसं सदावेइ । २ एवं वयासी-“किं णं, देवाणुप्पिया, अज्ज सावत्थीए नयरीए इन्दमहे इ वा जाव सागरमहे इ वा जेणं इमे यहवे उग्गा भोगा...निग्गच्छन्ति ?” तए णं से कञ्चइज्जपुरिसे केसिहस्स कुमारसमणस्स आगमणगहिययिणिच्छए चित्तं सारहिं करयलपरिग्गहियं जाव वद्धावेत्ता एवं वयासी-“नो खलु, देवाणुप्पिया, अज्ज सावत्थीए नयरीए इन्दमहे इ वा जाव सागरमहे इ वा जेणं इमे यहवे जाव विन्दा-वेन्दएहिं निग्गच्छन्ति । एवं खलु, भो देवाणुप्पिया, पासा-भिजे केसी नामं कुमारसमणे जाइसंपेहे जाव दुइज्जमाणे इमागम जाव विहरइ । तेणं अज्ज सावत्थीए नयरीए इवे उग्गा जाव इग्गा इब्बपुत्ता अप्पेगइया वन्दणवत्तियाए णव महया वन्दावन्दएहिं निग्गच्छन्ति ” ॥

२. तए णं से चित्ते सारही कञ्चइज्जपुरिसस्स अन्तिए यमहं सोळा निसम्म हूइतुइ जाव “हियए कोइन्धियपुरिसे दावेइ । २ एवं वयासी-“खिप्पामेव, भो देवाणुप्पिया, उग्गण्ठं आसरहं जुत्तामेव उवट्टवेह” जाव सच्छत्तं उव-वेन्ति । तए णं से चित्ते सारही ण्हाए कयवलिकम्मे कय-

कोउयमद्गलपायच्छित्ते सुद्धप्पावेसाइ मद्गलाइ वत्थाइ ५५८
 परिहिण्ण अप्पमद्गलामरणालोकियसरारे जेणेव चाउग्घण्टे
 आसरहे तेणेव उवागच्छइ । २ चाउग्घण्टं आसरहं दुक्कइ ।
 २ सकोरिण्डमल्लदामेणं छत्तेणं धरिज्जमाणेणं महत्ता भङ्ग-
 चङ्गरेण... धिन्दपरिबिस्सत्ते सावत्थीनयरीण मज्झमज्झेणं
 निगगच्छइ । २ जेणेव कोट्टव चेइण, जेणेव केसी कुमार-
 समणे तेणेव उवागच्छइ । २ केसिकुमारसमणस्स अट्ट-
 सामन्ते तुरव निगिण्हइ, रहं ठवेइ य । २ रहाओ पञ्चोक्कइ,
 २ जेणेव केसी कुमारसमणे तेणेव उवागच्छइ । केसि कुमार-
 समणं तिक्खुत्तो आयाहिणं पयाहिणं करेइ । २ वन्दइ नमं-
 सइ । २ नच्चासत्ते नाइदूरे सुस्सिस्समणि नमस्समणे अभिमुहे
 पञ्जलिउडे विण्णणं पञ्जुयांसइ । तव णं से केसी कुमार-
 समणे चित्तस्स सारोहस्स तोस्से महम्महालियाव महच्च-
 पत्तिस्स चाउज्जाम धम्मं प्रिकहेइ । तं जहा-सव्वाओ
 पाणाइवायाओ वेरमणं, सव्वाओ मुखावायाओ वेरमणं,
 सव्वाओ अविघ्नादाणाओ वेरमणं, सव्वाओ धहिजादाणाओ
 वेरमणं । तव णं सा महम्महालिया महच्चपरिस्सा केत्तिस्स
 कुमारसमणस्स अन्तिव धम्मं सोच्चा निसम्म जामेव दिस्सि
 पाउग्घूया तामेव दिस्सि पडिगया । तव णं से चित्ते सारही
 केत्तिस्स कुमारसमणस्स अन्तिव धम्मं सोच्चा निसम्म
 द्दहं जाय ० दियण उट्ठण उट्ठइ । २ केसि कुमारसमणं
 तिक्खुत्तो आयाहिणं पयाहिणं करेइ । २ वन्दइ नमं-
 सइ । २ एवं वयासी-“सुहहामि णं, भन्ते, निग्गन्धं पावयणं । पत्ति-
 यामि णं, भन्ते, निग्गन्धं पावयणं । रोएमि णं, भन्ते, निग्ग-
 न्धं पावयणं । अधुट्ठेमिणं, भन्ते, निग्गन्धं पावयणं । गयमेयं,
 भन्ते, निग्गन्धं पावयणं । तदमेयं, भन्ते, निग्गन्धं पावयणं ।
 अदितदमेयं, भन्ते, निग्गन्धं पावयणं । असंदिसुमेयं, भन्ते,

निगन्त्ये पावयणे । सञ्जे णं एसमद्वेज णं तुम्हे वयह" ति कट्ट
 चन्दइ नमंसइ । २ एवं वयासी- " जहा णं देवानुप्पियाणं
 अन्तिण पद्वे उग्गा भोगा जाय इम्मा इम्मपुत्ता चिन्धा
 हिरण्णं चिन्धा सुयण्णं, एवं धणं घणं वलं धाहणं कोसं
 कोट्टागारं पुरं अन्तेउरं, चिन्धा विउलं घणकणगरयण-
 मणिमोत्तियसंखसिलप्पवालसन्तसारसायणज्जं विउल्लुइत्ता
 चिगोचइत्ता द्वाणं उइयाणं परिभाइत्ता मुण्डा भवित्ता
 अगाराभो अणगारियं पव्वयन्ति, नो यल्लु अहं ता संचा-
 यमि चिन्धा हिरण्णं, तं खेय जाय, पयइत्तए । अहं णं
 देवानुप्पियाणं अन्तिण पञ्चाणुय्यद्वं ससलिनआययं
 दुयालसविहं निहिधम्मं... पडियजित्तए " । " अहात्तुहं,
 देवानुप्पिया, मा पडियणं करेहि " । तए णं से चित्ते
 सारही केसिस्स कुमाग्गमणस्स अन्तिण पञ्चाणुय्यद्वं जाय
 निहिधम्मं उयसंपजित्तानं विहरइ । तए णं से चित्ते सारही
 केसि कुमारसमणं चन्दइ नमंसइ । २ जेणेय चाउग्घण्टे
 आसरहे तेणेय पद्दारेत्थ गमणाए । चाउग्घण्टं आसरहं
 दुइइइ । २ आमेव दिंति पाउम्भूष तामेव दिंति पडिगए ॥

[१०. तए ण से चित्ते सारही समणोवात्तए जाए अहि-
 नयजीवाजीवे उवल्लुपुण्णपावे आसवसंवरनिज्जरकिरि-
 याहिगरणवन्धमोउपकुत्तले असहिजे देवासुरनागसुवण्ण-
 रत्नससफिनरकिपुरिसगरुल्लगन्धव्वमहोरगार्देहि देवगणेहि
 निगन्थाओ पावयणाओ अणइक्कममिज्जे, निगन्त्ये पावयणे
 निहसंकिए निक्कमिण निव्वित्तिविउल्ले लद्धे गहिपट्टे
 पुच्छियट्टे अहिगयट्टे विणिज्जियट्टे अट्ठिमिज्जपेम्माणुतायरसे
 अयमाउसो निगन्त्ये पावयणे अट्टे अयं परमट्टे सेसे अगट्टे,
 ऊसियफल्लिहे अवंगुयदुवारे चियत्तन्तेउरएरण्वेसे चाउइ-
 सट्टमुहिद्वपुण्णमासिणीसु पडिपुण्ण पोसइं सम्मं अणुपाले-

माणे समणे निग्गन्धे फासुपसणिज्जेणं असणपाणखाइम-
साइमेणं पीढफलगसेज्जासंथारेणं वत्थणडिग्गहकम्बलपाय-
पुण्डणेणं ओसहमेसज्जेणं पडिलामेमाणे २ वड्ढहिं सोलव्वय-
गुणयेरमणपच्चन्खाणपोसहोववासेहि य अप्पाणं भावेमाणे
जाइं तत्थ रायकज्जाणि य जाव रायवयहाराणि य ताइं
जियसत्तुणा रत्ता सद्धिं सयमेव पच्चवेक्खमाणे २ विहरइ ॥

११. तए णं से जियसत्तुराया भेइया कयाइं मेहत्थं जाव
पाहुइं सज्जेइ । २ चित्तं सारहिं सदावेइ । २ एयं ययासी—
"गच्छाहि णं तुमं, चित्ता, सेयवियं नयरिं । पणसिस्स
रत्तो इम महत्थं जाव पाहुइं उवणेहि । मम पाउगां च णं
जहाभणियं भयित्तमसंदिद्धं ययणं विच्चवेहि" ति कट्ठ विस-
ज्जिण ॥ तए णं से बित्ते सारही जियसत्तुणा रत्ता विसज्जिण
समाणे तं महत्थं जाव गिण्हेइ । जाव जियसत्तुस्स रत्तो
अन्तियाओ पडिनिक्खमइ । २ सावत्थीनयरीए मज्झंमज्झेणं
निग्गच्छइ । २ जेणैय रायमग्गमोगाढे आघासे तेणेव उवा-
गच्छइ । २ तं महत्थं जाव टुवेइ । ण्हाए जाव 'सरीरे सको-
रेण्ट...महत्था . पायचारविहारेणं महत्था पुरिस्सधम्मुरापदि-
विज्जते रायमग्गमोगाढाओ आघासाओ निग्गच्छइ ।
२ सावत्थीनयरीए मज्झंमज्झेणं निग्गच्छइ । २ जेणेव
कोट्टए चेइए जेणेव केसीकुमारसमणे तेणेव उवागच्छइ ।
२ केसिकुमारसमणस्स अन्तिण धम्मं सोच्चा जाव दट्ठं...
जाव एवं ययासी—“एवं खलु अहं, भन्ते, जियसत्तुणा
रत्ता पणसिस्स रत्तो इम महत्थं जाव उवणेहि ति कट्ठ
विसज्जिण । तं गच्छामि णं अहं, भन्ते, सेयविया नयरिं ।
पासादीया णं, भन्ते, सेयविया नयरी । दुरिसणिज्जा
णं, भन्ते, सेयविया नयरी । अभिरूवा णं, भन्ते, सेयविया
नयरी । पडिरूवा णं, भन्ते, सेयविया नयरी । समोसरह

णं, भन्ते सेयवियं नयरि” । तण् णं सेकेसो कुमारसमणे
 चित्तेण सारहिणा एवं पुत्ते समणे चित्तस्स सारहिस्स
 पेयमहं नो आदाइ नो परिजाणाइ, तुसिणीए संचिट्ठइ । तए
 णं से चित्ते सारही केसि कुमारसमणे दोअं पि तअं पि एवं
 वयासी—“ एवं खलु अहं, भन्ते, जियसत्तुणा रत्ता पए-
 त्तिस्स रत्तो इम महत्थं जाव चित्तजिए, तं चेव जाव,
 समोसरह णं, भन्ते, तुम्हे सेयवियं नयरि” । तए णंकेसी
 कुमारसमणे चित्तेण सारहिणा दोअं पि तअं पि एवं
 पुत्ते समणे चित्ते सारहि एवं वयासी—“चित्ता, से
 जहानामह वणसण्डे सिमा फिण्हे किण्होभासे जाव पडि-
 क्खे । से नूनं, चित्ता, से वणसण्डे बहूणं दुपयवउप्पय-
 मियएतुपफिण्सिरीसिवाणं अभिगमणिजे ?” “इन्ता अभि-
 गमणिजे ।” “तंसि ख णं, चित्ता, वणसण्डेति बहूवे
 भित्तुणा नाम पावसउणा परिघसन्ति जे णं तेसि बहूणं
 दुपयवउप्पयपत्तुपफिण्सिरीसिवाणं ठिवाणं चेव भूत्तसो-
 गियं आहारेत्ति । से नूनं, चित्ता, से वणसण्डे तेसि णं
 बहूणं दुपय जाव सिरीसिवाणं अभिगमणिजे ?” “नो”-
 ति । “कम्हा णं ?” “भन्ते, सोयसग्गे” । “एवामेव,
 चित्ता, तुम्हं पि सेयवियाए नयरीए पत्ती नाम राया
 परिचसइ अहम्मिए जाव नो समं करभरवित्ति पवत्तेइ ।
 तं कहं णं अहं, चित्ता, सेयवियाए नयरीए समोसरिस्ता-
 मि ?” तए णं से चित्ते सारही केसि कुमारसमणे एवं
 वयासी—“ किं णं, भन्ते, तुम्हं पण्डिता रत्ता कापध्वं ?
 अत्थि णं, भन्ते, सेयवियाए नयरीए अत्ते बहूवे ईसरतल-
 वर जाव सत्थवाट्ठप्पमिड्ढो जे णं देवाणुणियं चन्दिस्सन्ति
 जाव पज्जुवासिस्सग्गि, विललं वसणं पाणं खाइमं साइमं
 पडिलामेस्सन्ति, पाडिहारिण पोढफलग्गसेआसंयारेणं

उवनिमन्तिस्सन्ति” । तए णं से केसी कुमारसमणे चित्त सारहिं एव वयासी—“अवि याइ, चित्ता, समो-सरिस्सामो” ॥

१२ तए णं से चित्ते सारही केसि कुमारसमणं वन्दइ नमंसइ । २ केसिस्स कुमारसमणस्स अन्तिथाओ कोट्टयाओ खेइयाओ पडिनिअमइ । २ जेणेव रायमग्गमोगाहे आवासे तेणेव उवागच्छइ । २ कोहुअियपुरिसे सदावेइ । २ एयं वयासी—“सिप्पामेव, मो देवाणुप्पिया, चाउअण्टं आसरहं जुत्तामेव उयट्ठवेइ” । जहा सेयवियाए नयरीए निग्गच्छइ तेहेय जाय वसमाने २ पुणालाजणवयस्स मज्झमज्जेणं जेणेव केइयमडे जेणेयं सेयविया नयरी जेणेव मिययणे उज्जाणे तेणेव उवागच्छइ । २ उज्जाणपालए सदावेइ । २ एयं वयासी—“जया णं, देवाणुप्पिया, प्रासाय-धिजे केसी नाम कुमारसमणे पुब्बाणुपुब्बि चरमाने गामा-णुगामं वइज्जमाने इहमागच्छिज्जा, तथा णं तुप्पे, देवाणु-प्पिया, केसि कुमारसमणं वन्दिज्जाइ नमंसिज्जाइ । २ अहा-पडिअयं उग्गहं अणुजाणेज्जाइ । पाडिहारिणं पीटफलगं जाय उवनिमन्तेज्जाइ । एयमाणसियं सिप्पामेव पञ्चपिणे-ज्जाइ” । तए णं से उज्जाणपालगा चित्तेण सारहिणा एयं हुत्ता समणा दट्ठनुट्ठं जाय हियया करयलपरिग्गहिय जाय एयं वयासी—“नह” ति । आणाए विणएणं एयणं पडिअणन्ति ॥

१३ तए णं से चित्ते सारही जेणेव सेयविया नयरी तेणेव उवागच्छइ । २ सेयवियं नयरी मज्झमज्जेणं अणु-पयिसइ । २ जेणेव पएसिस्स रओ गिहे, जेणेव पाटिरिया उयट्ठाणसाला, तेणेव उवागच्छइ । २ तुरए निगिण्डइ, २ रहं ठनेइ, २ रहाओ एओरहइ, २ ते महत्थं जाय गेण्डइ

૨ જેનેવ પપ્પસી રાયા નેનેવ ઉઘાગચ્છદ । ૨ પપ્પસિ રાય
 ફરવલ્લ° જાવ વજ્જાવેત્તા તેં મહાર્થં જાવ ઉવણેદ । તણ્ પં
 સે પપ્પસી રાયા વિસસ્સ સારહિસ્મ તેં મહાર્થં જાવ પઢિ-
 ચ્છદ । ૨ વિસ સારહિં સઘારેદ, ૧ સંમાણેદ, ૨ પઢિ-
 વિસજેદ । તણ્ પં સે વિસે સારહી પપ્પસિણા રત્ના વિસ-
 ક્કિમ સમાણે દદ્દ° જાવ પિયપ પપ્પસિસ્સ રત્નો અન્તિ-
 યાઓ પઢિનિપગ્ગમદ । ૨ જેનેવ ચાઉગ્ગપ્પંટે ગાસરહે તેજેવ
 ઉઘાગચ્છદ । ૨ ચાઉગ્ગપ્પંટે અન્તરહં દુરદદ । ૨ દુરદ
 નિગિપ્પદ । ૨ મ્હં ટવેદ । ૨ રહાઓ પપ્પોદદદ । ૨ પ્પાવ
 જાવ ડિપ્પિં પાસાવધરમણ કુદ્દમાણેહિં મુદ્દક્કમત્થપ્પહિં વત્તી-
 સદ્ધપ્પહિં નાદપ્પહિં વરતરુણીસંપવજ્જેહિં ડવગચ્છિજ્જમાણે
 ૨ ઉવગાહજ્જમાણે ૨ ઉવટ્ઠાલિજ્જમાણે ૨ દ્દે સદ્ધફરિસ°
 જાવ વિહરદ ॥

૧૩. તણ્ પં કેસી કુમારન્નમણે મન્નયા કયાહ પાઢિદારિવં
 રીદ્ધફલ્લગસેજ્જાસંધારગં વચ્છપ્પિવદ । ૨ સાવરથાંઓ નય-
 રીઓ કોદ્દુગાઓ વેદયાઓ પઢિનિવરમદ । ૨ પચ્છહિં અણ-
 ગારસપ્પહિં જાવ વિહરમાણે જેનેવ કેદ્ધઅથ્થે જણધવ જેનેવ
 લેયવિયા નયરી જેનેવ મિયવળં ઉજ્જાણે તેજેવ ઉઘાગચ્છદ ।
 ૨ અદ્ધાપટિરુવં ઉગ્ગહં ડગિગ્ગિદ્ધત્તા સંસમેળં તવસા અપ્પાળં
 મામેમાણે વિહરદ ॥

૧૪. તણ્ પં સેવવિયાવ નમરીણ સિંધાહગ...મહયા જણ-
 સદે ૩ વા...પરિસા નિગ્ગચ્છદ । તણ્ પં તે ઉજ્જાણપાલગા
 રૂપીસે વઢાણ જ્જહા સમાણા દદ્દત્તુદ્દ° જાવ પિયયા જેનેવ
 કેસી કુમારસમણે તેજેવ ઉઘાગચ્છન્તિ । ૨ કેસિ કુમાર-
 મણં વન્દન્તિ નમંસન્તિ । ૨ અદ્ધાપટિરુવં ઉગ્ગહં અણુજા-
 ણન્તિ । પાઢિદારિવં જાવ સંધારણં ડવનિમન્તેન્તિ, નામં

गोयं पुच्छन्ति । २ ओधारेन्ति । २ वगन्तं भवकमन्ति ।
 २ अन्नमन्नं एवं वयासी-“ जस्तं णं नामगोयस्तं चि सव-
 णायान् हट्टुत्तुत्तु” जाय ० हियस् भवत्तु से णं एस केसी कुमा-
 रसमणे पुत्थाणुपुत्थि चरमाणे नामाणुगामं दृष्टमाणे इह-
 माण्ण इह संपत्ते इह समोसडे । इहेव सेवयिषाए नयरीए
 अहापडिक्कं जाय विहरइ । तं गच्छामो, णं, देया-
 णुणियां, चित्तस्स सारहिस्स पुयमट्टं पियं निषेणमो, पियं
 से भवत्तु” । अन्नमन्नस्स अन्तिए पुयमट्टं पडितुणन्ति ।
 जेणेव सेवयिषा नयरी जेणेव चित्तस्स सारहिस्स गिहे
 जेणेव चित्ते सारही तेणेव उवागच्छन्ति । २ चित्तं सारहि
 करयल” जाय वट्ठायेन्ति, २ एवं वयासी-“ जस्स णं, देया-
 णुणियां, दंसणं कंयन्ति जाय अभिलसन्ति, जस्तं णं
 नामगोयस्तं चि सवणायान् हट्टु” जाय भवत्तु, से णं अयं
 केसी कुमारसमणे पुत्थाणुपुत्थि चरमाणे...समोसडे जाय
 विहरइ” ।

१६. तत्तं णं से चित्ते सारही तेस्स उज्जाणपालमाणं
 अन्तिए पुयमट्टं सोच्चा नितम्भं हट्टुत्तुत्तु” जाय भासणाओ
 अम्भुत्तुत्तु, पायिपीडाओ पयोत्तुत्तु” । २ पाडवामो ओमुयत्तु ।
 २ वगस्ताडियं उत्तमगन्तं करेइ । अज्जलिमज्जलियग्गहत्थे
 वेमिणुमारसमणामिमुत्तं सत्तट्ट पयार्हं अणुगच्छइ । २ क-
 यलपरिगहियं सिग्गायत्तं गन्धए अज्जलि कट्ट एवं वयासी-
 “नमोत्तु णं अग्गन्नाणं जाय संपत्ताणं । नमोत्तु ण केत्तिस्स
 कुमारसमणस्स मा”

यन्दामि णं भगवन्तं

यन्दइ नमंगद । ते

कारेणं मात्तरेइ संमाणेइ, चित्तं जीवियारिद्धं पीडाणं
 दलया. २ पडित्तज्जेइ । २ कोइमियपरिसे सटायेइ । २

एवं वयासी-“स्मिप्यामेव, मो देवाणुणिया, चाउग्घण्टं आसरहं जुत्तामेव उवट्टवेह जाय पच्चप्पिणह” । तए णं ते कोहुम्वियपुरिसा जाय स्मिप्यामेव सच्छत्तं सज्झयं जाय उवट्टवित्ता समाणत्तियं- पच्चप्पिणन्ति । तए णं से चित्ते सारही कोहुम्वियपुरिसाणं अन्तिव गयमट्टं सोथा निसम्म हट्टमुट्टं जाय हिंयए ण्हाए कयवलिकम्मे जाय सरीरे जेजेय चाउग्घण्टे जाय तुरहित्ता सफोरण्ट... मइया भउ-चउग्घरेणं, तं चेय जाय, पज्जुवासरह धम्मकहाए जाय ॥

१७. तए णं से चित्ते सारही केसिस्स कुमारसमणस्स अन्तिव धम्मं सोथा निसम्म हट्टमुट्टं उट्ठाए तहेय एवं वयासी-“एवं खलु, भन्ते, ममं पयसी राया अधम्मिव जाय सयरस्स वि णं जणवयस्स नो सम्मं करभरवित्ति पवत्तेइ । तं जइ णं, देवाणुणिया, परसिस्स रओ धम्ममा- इवसेज्जा बहुगुणसरं खलु होज्जा परसिस्स रओ तेसिं च वट्ठणं वुपयचउप्पयमियपसुपक्खिसिरीसिवाणं तेसिं च वट्ठणं समणमाइणभिपग्गुमारं । तं जइ णं, देवाणुणिया,...पव- सिस्स बहुगुणसरं होज्जा नयस्स वि य णं जणवयस्स” ॥

१८. तए णं वेसी कुमारसमणे चित्तं सारहि एवं वयासी-
“एवं एलु चउट्ठिं ठाणेहिं, चित्ता, जीवा केवलियपन्नं धम्मं नो लमेज्जा सवणयाए । तं उदा-त्तरामगयं वा उल्लाणगयं वा समणं वा माहणं वा नो अभिगच्छइ मो वन्दइ नो नमंमइ नो सज्जारेइ नो संमाणेइ नो कट्ठाणं महलं देवयं चेइयं पज्जुयासेइ, नो अट्ठिं हेउइं पत्तिपाइं कारणां घागरणां पुट्टइ, एएणं ठाणेणं, चित्ता, जीवा केवलियपन्नं धम्मं नो लभन्ति सवणयाए १ । उवस्सयगयं समणं वा, तं चेय जाय, एएणं वि ठाणेणं, चित्ता, जीवा केवलियपन्नं धम्मं नो लभन्ति सवणयाए २ । गोयरग्गयं समणं वा

सादणं वा जाव नो पञ्चुयामइ, नो विडलेणं असणणी-
 याइममाइमेण पडिलामेइ, नो अट्टाई जाव पुच्छइ, एणं
 ठाणेण, चित्ता, केवल्लिपन्नत्तं धम्मं नो लभइ सवणयाए ३ ।
 जत्थ वि य णं ममणेण वा माहणेण वा सद्धिं अभिसमागच्छइ,
 तत्थ वि य णं हत्थेण वा वत्थेण वा छत्तेण वा अप्पाणं
 आयरित्ता चिट्ठइ, नो अट्टाई जाव पुच्छइ, एण वि ठाणेणं
 चित्ता, जीये केवल्लिपन्नत्तं धम्मं नो लभइ सवणयाए ४ ।
 एणं णं, चित्ता, चड्हिं ठाणेहिं जीये नो लभइ केवल्लि-
 पन्नत्तं धम्मं सवणयाए ॥ चड्हिं ठाणेहिं, चित्ता, जीये केवली-
 पन्नत्तं धम्मं लभइ सवणयाए । तं जद्धा-आरामगयं वा
 उज्जाणगयं वा ममणं वा माहणं वा वन्दइ नमस्सइ जाव
 पञ्चुयामइ अट्टाई जाव पुच्छइ, एण वि जाव लभइ सव-
 णयाए । एयं उयस्समयगयं गोयस्समयगयं ममणं वा जाव प
 उहुयामइ विडलेणं जाव पडिलामेइ अट्टाई जाव पुच्छइ,
 एण वि... । जत्थ वि य णं ममणेण वा... अभिसमागच्छइ
 तत्थ वि य णं नो हत्थेण वा जाव आयरेत्ताणं चिट्ठइ, एण
 वि ठाणेणं, चित्ता, जीये केवल्लिपन्नत्तं धम्मं लभइ सवण-
 याए । तुज्झं थ णं, चित्ता, एणमी राया आरामगयं वा
 तं येय सत्थं भाणियत्थं आहत्थणं ममणं जाव, अप्पाणं
 आयरेत्ता चिट्ठइ । तं कट्ठं णं, चित्ता, परसिस्स रत्तो धम्म
 माइस्सिस्सामो ?" नए णं से चित्ते गारहो केमि कुमार
 ममणं एयं पयामी—“एयं गल्लु, भन्ते, अट्टया कयाइ कम्भो-
 ष्ठिं चत्तारि आमा उज्जयं उज्जणीया । ते मए परमिस्स
 रत्तो अट्टया येय उज्जणीया । तं एयं गल्लु, भन्ते, पाण्णेणं
 अहं परमि गयं देवाणुप्पियाणं अन्तिप हव्यमाणेस्सामो ।
 तं मा णं, देवाणुप्पिया, तुम्हे परमिस्स रत्तो धम्ममाइ-
 पयमाणा गिलाणज्जा । अगिन्हाए णं, भन्ते, तुम्हे परमि-

स्स रघो धम्ममाइक्खेज्जाह । तण णं से केसी कुमारसमणे
चित्तं सारहिं एवं वयासी—“अनियाइ, चित्ता, जाणिस्सा-
मो” ॥ तण णं से चित्ते भारद्दी केमि कुमारसमणं वन्दइ
नमंसइ । २ जेजेव चाउघण्टे आसरहे तेजेव उवागच्छइ,
२ चाउघण्टं आसरहं दुरुहइ, जामेव दिसि पाउम्भूए तामेव
दिसि पडिगए ॥

१०. तण णं से चित्ते सारद्दी कहं पाउण्यमायाए रय
णीए फुल्लुप्पलकमलकोमलुम्मिलियम्मि अट्टाण्डुरे पमाए
कयनिपमाउस्सए सहस्सरस्सिसि दिणपरे तेयमा जलन्ते
तामो गिहामो निग्गच्छइ । २ जेजेव पणस्सिस्स रघो गिहे
जेजेव पणसी राया, तेजेव उवागच्छइ । २ पणमि रायं
करयलं जाव कट्टजणं चिजणं वझावइ । २ एवं वयासी—
“एवं मल्लु देवाणुप्पियाणं कम्बोण्हिं भञ्जारि आसा उवणयं
उवणीया । ते य मए देवाणुप्पियाणं अशया येव चिणइया ।
तं एह णं, सामी, ते आसे चिट्ठं पासइ” । तण णं से पणसी
राया चित्तं सारहिं एवं वयासी—“गच्छाहि णं तुमं
चित्ता । तेहिं चेव नउहिं आसेहिं आसरहं हुत्तामेव
उवट्ठेहि, ७ जाव पच्चप्पिणाहि” । तण णं से चित्ते सारद्दी
पणसिणा एवं बुत्ते समणे हट्ठुहं जाव हिणए उवट्ठेइ,
२ मयमाणत्तियं पच्चप्पिणइ । तण णं से पणसी राया
चित्तस्स सारहिस्स अन्तिए पयमट्ठं सोच्चा निसग्ग हट्ठ-
नुहं जाव अणमहग्गामरणालं कियसरीरे साओ गिहाओ
निग्गच्छइ । २ जेणामेव चाउघण्टे आसरहे तेणामेव
उवागच्छइ, २ चाउघण्टं आसरहं दुरुहइ । तेयचियाए
नयरीए मज्झमज्झेणं निग्गच्छइ । तण णं से चित्ते सारद्दी
तं रहं जेगाइं जोयणाइं उभामेइ । तण णं से पणसी
राया उण्हेण य तण्हाए य रहवाएणं परिकिलन्ते समणे

चित्तं सारहिं एवं वयासी-“ चित्ता, परिकिलन्ते मे सरीरे,
 परायत्तेहि र्हं ” । तप णं से चित्ते सारही र्हं परायत्तेह,
 २ जेणेव मियवणे उज्जाणे तेणेव उवागच्छह । २ पणसि
 रायं एवं वयासी-“ वस णं, सामी, मियवणे उज्जाणे, एवं
 णं आसाणं समं किलामं सम्मं पयीणेमो ” । तप णं से
 पणसी राया चित्तं सारहिं एवं वयासी-“ एवं होउ, चित्ता ” ।
 तप णं से चित्तं सारही जेणेव मियवणे उज्जाणे जेणेव
 केसिरत्त कुमारसमणस्स अट्टसामन्ते तेणेव उवागच्छह ।
 २ तुरप निगिण्हेह, २ र्हं ठयेह । २ र्हामो पथोरुहह,
 २ तुरप मोपह, २ पणसि रायं एवं वयासी-“ पद णं,
 सामी, आसाणं समं किलामं पयीणेमो ” । तप णं से पणसी
 र्हामो पथोरुहह । चित्तेण सारहिणा सद्धि, आसाणं समं
 किलामं सम्मं पयीणेमाणं पासह अथ कैमी कुमारसमणे
 महम्महालियाण मद्दवपरिस्ताण मज्झगण मद्दया २ सहेणं
 धम्ममाइकरमाणं । पासित्ता इमेयारुवे अट्ठात्थिए जाय
 समुणज्जित्था-“ जट्ठा गलु भो जट्ठं पञ्जुयासन्ति, मुण्डा
 चलु भो मुण्डं पञ्जुयामन्ति, मूढा चलु भो मूढं
 पञ्जुयासन्ति, अपण्डिया चलु भो अपण्डियं पञ्जुयासन्ति,
 निव्विघ्नाणा चलु भो निव्विघ्नाणं पञ्जुयामन्ति । से कील
 णं एम पुरिसे जट्ठे मुण्डे मूढे अपण्डिए निव्विघ्नाणे
 सिगीए दिगीए उदगए उत्तप्पमगेरे । एम णं पुरिसे किमा-
 दारमादारेह कि परिणामेह कि चार कि पियह कि दुल्लह
 कि पयच्छह, जे णं एमहालियाण मनुस्सपरिस्ताण मज्झगण
 मद्दया २ सहेणं बुयाए ? ” एवं संपेहेह, २ चित्तं सारहिं
 एवं वयासी-“ चित्ता, जट्ठा चलु भो जट्ठं पञ्जुयासन्ति जाय
 बुयाए । माए पि य णं उज्जाणभूमीए नो मन्थाणमि सम्मं
 पयामं पयियरित्तए ” । तप णं से चित्तं सारही पणसीरायं

एवं वयासी-“एत णं, सामी, पासावच्चिजे केसी नामं कुमारसमणे जाइसंपदे जाव चउनाणोवगए आहोहिह अभाजीवी । तए णं से पएसी राया चित्तं सारहि एवं वयासी-“आहोहियं णं वयासि, चित्ता, अन्नजीवियं च णं वयासि चित्ता ? ” “हन्ता सामी, आहोहियं णं वयामि अन्नजीवियं च णं वयामि ” । “अभिगमणिजे णं, चित्ता, अह एत पुरिसे ? ” “हन्ता सामी, अभिगमणिजे ” । “अभिगच्छामो णं, चित्ता, अम्हे एवं पुरिसं ? ” “हन्ता सामी, अभिगच्छामो ” ॥

२०. तए णं से पएसी राया चित्तेण सारहिणा सखि जेणेव केसी कुमारसमणे तेणेव उवागच्छइ । २ केलिस्स कुमारसमणस्स अदूरसामन्ते ठिष्ठा एवं वयासी-“तुम्हे णं भन्ते आहोहिया अन्नजीविया ? ” तए णं केसी कुमारसमणे पएसि रायं एवं वयासी-“पएसी, से जहानामए अङ्गयाणिया इ वा संपयाणिया इ वा दन्तयाणिया इ वा सुंके भसिउकामा नो सम्मं पन्थं पुच्छइ, एवामेव, पएसां, तुम्हे वि विणयं भंसेउकामो नो सम्मं पुच्छसि । से नूनं तय, पएसी, मम पालिन्हा अयमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था-‘जइ खलु भो जइं पज्जुवासन्ति, जाव पवियस्तिए’ । से नूनं, पएसी, अट्टे समट्टे ? ” “हन्ता अत्थि ” ॥ तए णं से पएसी राया केसि कुमारसमणं एवं वयासी-“से केणट्टेण, भन्ते, तुज्झं नाणे वा दंसणे वा जेणं तुज्झे मम एयारूवं अज्झत्थियं जाव संफप्पं समुप्पज्जं जाणइ पासह ? ” तए णं से केसी कुमारसमणे पएसि राय एवं वयासी-“एवं खलु, पएसी, अम्हं समणाणे निगन्धाणं पञ्चविहे नाणे पच्चत्ते । ते जहा-आभिनिबोदिय-नाणे सुयनाणे ओदिनाणे, मणपज्जवनाणे केवलनाणे । से

किं तं आभिनिवोदियनाणे ? आभिनिवोदियनाणे ^{from now} खडविहे पधत्ते, तं जहा—उग्गहो ईहा अवाण धारणा । से किं तं उग्गहे ! उग्गहे दुविहे पधत्ते, ^{as in the} जहा नन्दीए, जाय से ते आभिनिवोदियनाणे । से किं तं सुयनाणे ? सुयनाणे दुविहे पधत्ते । तं जहा—अङ्गपविट्ठं च अङ्गयाहिरं च, सव्वं भाणि-
पव्वं जाय दिट्ठिषाओ । ओहिनाणं भयपण्डइयं खभोयसमियं जहा नन्दीए । मणपज्जवनाणे दुविहे पधत्ते । तं जहा—उज्जमइ य विउल्लमइ य । तहव केवलनाणं सव्वं भाणियव्वं । तत्थ णं जे से आभिनिवोदियनाणे से णं ममं अत्थि । तत्थ णं जे से सुयनाणे से वि य ममं अत्थि । तत्थ णं जे से ओहिनाणे से वि य ममं अत्थि । तत्थ णं जे से मणपज्ज-
वनाणे से वि यं ममं अत्थि । तत्थ णं जे से केवलनाणे से णं ममं नत्थि । से णं अरिहन्ताणं भगवन्ताणं । इच्छेएणं, पयसी, अहं तज खडविहेणं छउमत्थेणं इमेयारुवं अरु-
त्थियं जाय समुप्पन्नं जाणामि पासामि ॥ Chh

२१. तए णं से पयसी राया केसि कुमारसमणं वयं वयासी—“ अहं णं, भन्ते, इहं उवविसामि ? ” पयसी, पयाए उज्जाणंभूमीए तुमं सि खेव जाणए ” । तए णं से पयसी राया चित्तेणं सारहिणा सद्धि केसिस्स कुमारसम-
णस्स अट्टरसामन्ते उवविसइ । २ केसि कुमारसमणं वयं वयासी—“ तुम्हे णं, भन्ते, समणाणं निगगन्थाण पसा सघ्रा पसा पइघ्रा पसा दिट्ठी पसा रुई एस हेऊ एस उवएसे एस संकप्पे पसा तुला एस भाणे एस पमाणे एस समोसरणे जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं सरीरं ? ” तए णं केसी कुमारसमणे पयसी रायं वयं वयासी—“ पयसी, अहं समणाणं निगगन्थाणं पसा सघ्रा जाय एस समो-
सरणे जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं

सरीरं”, । तण णं से पणसी राया केसि कुमारसमणं एवं
 वयासी—“ जइ णं, भन्ते, तुम्हं समणाणं निगन्थाणं
 वसा सन्ना जाव समोसरणे जहा अघो जीवो अन्नं सरीरं
 नो तं जीवो तं सरीरं । एवं खलु मम अज्जए होत्था, इहेय
 जम्बुदीधि दीये सेयवियाए नयरीए अधम्मिए जाव सयस्स
 धि य णं जणययस्स नो सम्मं करभरवित्ति पयत्तेहि । से णं
 तुम्हं वत्तव्ययाए सुवहुं पायं कम्मं कलिकलुसं समज्जि-
 णित्ता कालमासे पालं किञ्चा अन्नयरेसु नरणसु नेरइयत्ताए
 उववत्ते । तस्स णं अज्जगरस्स अहं नत्तए होत्था इहे कन्ते
 पिए मणुषे थेजे येसासिए संमए यदुमए अणुमए रयणकर-
 ण्डगसमाणे जीविउस्सविए हिययनन्दिजणणे उम्भरपुप्फं
 पिए दुल्लभे सवणयाए, किमङ्ग पुण पासणयाए । तं जइ णं
 से अज्जए मम आगन्तुं वएज्जा—‘एवं खलु, नत्तया, अहं तव
 अज्जए होत्था, इहेय सेयवियाए नयरीए अधम्मिए जाव
 नो सम्मं करभरवित्ति पयत्तेमि । तण णं अहं सुवहुं पायं
 कम्मं कलिकलुसं समज्जिणित्ता नरणसु उववत्ते । तं मा णं,
 नत्तया, तुमं पि भवाहि अधम्मिए जाव नो सम्मं करभर-
 वित्ति पयत्तेहि । मा णं तुमं पि एवं वेव सुवहुं पायकम्मं
 जाव उववज्जिहिसि’ । तं जइ णं से अज्जए मम आगन्तुं
 एवं वएज्जा तो णं अहं सहहेज्जा पत्तिवज्जा रोएज्जा जहा
 अघो जीवो अन्नं सरीरं नो तं जीवो तं सरीरं । जम्हा णं
 से अज्जए मम आगन्तुं नो एवं वयासी, तम्हा सुपइट्ठिया
 मम पइन्ना, समणाउसो, जहा तं जीवो तं सरीरं ”॥ तण णं
 केसो कुमारसमणे पणसि रायं एवं वयासी—“ अत्थि णं,
 पणसी, तव सूरियकन्ता नामं देवी ? ” “ हन्ता अत्थि ” ।
 “ जइ णं तुमं, पणसी, तं सूरियकन्तं देवि ण्हायं कयवलि-
 कम्मं कयकोउयमङ्गलपायच्छित्तं संव्वालंकारविभूसियं

केणइ पुरिसेणं जाय सव्वालंकारविभूसिषणं सद्धिं इहे सह-
 फरिसरसरुवगन्धे पञ्चविहे माणुस्सए कामभोगे पद्यणु-
 भयमाणं पासिज्जसि, तस्स णं तुमं, पयसी, पुरिसस्स णं
 इण्डं निव्वत्तेज्जासि ?” “अहं, णं, भन्ते, तं पुरिसं दत्थ-
 च्छिन्नगं वा पायच्छिन्नगं वा खूलाइयं वा सूलभिन्नगं वा
 एगाहयं फूडाहयं जीघियाभो वयरोवपज्जा ॥” “अहं णं,
 पयसी, से पुरिसे तुमं वयं वपज्जा—‘मा ताव मे, सामी,
 मुहुत्तगं दत्थच्छिन्नगं जाय जीघियाभो वयरोवेहि जाय
 तायाहं मित्तनाइनियगसयणसंघन्धिपरिजण वयं वयामि-
 ‘वयं गत्तु, देवाणुप्पिया, पायारं कम्मारं समायरिस्ता इमेवारूये
 आयरं पायिज्जामि, तं मा णं, देवाणुप्पिया, तुन्ने पि केइ
 पायारं कम्मारं समायरउ, मा णं से यि एयं वेव आवरं
 पायिज्जिहि जहा णं अहं’ । तस्स णं तुमं, पयसी, पुरि-
 सस्स एणमपि वयमहं पडित्तुणेज्जासि ?” “नो इण्ढे
 समहे ।” “अहं णं ?” “भन्ते, अवरदी णं से पुरिसे ॥”
 “वयामेय, पयसी, तत्र पि अज्जए दोत्था इहेय सेयविपाए
 नयरीए अधम्मिए जाय नो सम्मं करमरचित्तिं पयत्तेइ । से
 णं अहं पत्तव्ययाए सुयहुं जाय उदयधो । तस्म णं अज्ज-
 गस्स तुमं नत्तए दोत्था इहे कन्ते जाय पामणयाए । से णं
 इच्छइ माणुमं लोमं दत्थमागच्छित्तए, नो वेय णं संघाएइ
 दत्थमागच्छित्तए । खउदि टाणेदि, पयसी, अहुणोपयत्तए
 मग्गए नेरइए इच्छइ माणुमं लोमं दत्थमागच्छित्तए, नो
 वेय णं संघाएइ अहुणोपयत्तए मग्गए नेरइए । से णं तव्य
 मद्दम्भुयं वेयणं वेयमाणे इच्छेज्जा माणुमं लोमं दत्थं ..नो
 वेय णं संघाएइ...१ । अहुणोपयत्तए मग्गए नेरइए नयर-
 पातेदि भुजो २ मग्गदिद्विजमाणे इच्छइ माणुमं लोमं दत्थ-
 मागच्छित्तए नो वेय णं संघाएइ २ । अहुणोपयत्तए मग्गए

नेरइय निरयवेयणिजंसि कम्मंसि अक्खीणंसि अवेइयंसि
अनिज्जिणंसि इच्छइ माणुसं लोगं...नो चेय णं संचाएइ ।
एवं नेरइय निरयाउयंसि कम्मंसि अक्खीणंसि अवेइयंसि
अनिज्जिणंसि इच्छइ माणुसं लोगं ..नो चेय णं संचाएइ
इत्थमागच्छित्तप ४ । इत्थेहि चउहि ठाणेहि, पएसी, अहुणो-
घयन्ते नरएस्सु नेरइय इच्छइ माणुसं लोगं.. नो येय णं
संचाएइ इत्थमागच्छित्तप । तं सहहाहि णं, पएसी, जहा
असो जीयो अन्नं सरीरं नो तं जीयो तं सरीरं ” ॥ १ ॥

‘२२. तए णं से पएसी राया केसि कुमारसमणं एवं
घयासी-“ अत्थि णं, भन्ते, एसा पप्ता उवमा, इमेण पुण
कारणेण नो उयागच्छइ । एवं खलु, भन्ते, ’ मम अज्जिया
होत्था इहेव सेयवियाए नयरीए धम्मिया जाय विस्ति कप्पे-
माणी समणोवासिया अभिगयजीया ” (सव्थो घण्णओ
जाय) अप्पाणं भावेमाणी विहरइ । सा णं तुउअं वत्तव्य-
याए सुबहुं पुण्णोवचयं समज्जिणिता कालमासे कालं किञ्चा
अन्नयरेस्सु देयलोएस्सु देयत्ताए उवयन्ता । तीसे णं अज्जियाए
अहं नत्तए होत्था इहे कन्ते जाय पासणयाए । तं जइ णं
सा अज्जिया मम आगन्तुं एवं वएज्जा-‘ एवं खलु, नत्तया,
अहं तय अज्जिया होत्था इहेव सेयवियाए नयरीए धम्मिया
जाय विस्ति कप्पेमाणी समणोवासिया जाय विहरामि ।
तए णं अहं सुयहुं पुण्णोवचयं समज्जिणिता जाय देयलो
एस्सु उवयन्ता । तं तुमं पि, नत्तया, भवाहि धम्मिए जाय
विहराहि । तए णं तुमं पि एवं चेव सुबहुं पुण्णोवचयं
सम...जाव उववज्जिहिसि ’ । तं जइ णं अज्जिया मम
आगन्तुं एवं वएज्जा, तो णं अहं सहहेज्जा पत्तिवज्जा रोएज्जा
जहा असो जीयो अन्नं सरीरं नो तं जीयो तं सरीरं । जम्हा
सा अज्जिया मम आगन्तुं नो एवं घयासी, तम्हा सुपइट्ठिया

मे पइभा जहा तं जीवो तं सरीरं नो अग्नो जीवो अग्रं
 सरीरं” ॥ तए णं केसी कुमारसमणे पणसीरायं एवं
 घयासी—“जइ णं तुमं, पणसी, ण्हायं कयवलिकम्मं
 कयकोउयमइलपायच्छित्तं उल्लपडसाइगं मिहारकहुल्लुय-
 हत्यगयं देयकुलमणुपयिसमाणं केइ य पुरिसे वद्यधरंसि
 ठिथा पए वयज्जा-‘एह ताव, सामी, इह मुहुत्तगं आस-
 यह वा चिड्ढ वा मिसीयह वा तुयट्ठ वा’ तस्स णं तुमं,
 पणसी, पुरिसस्स यणमयि पयमट्ठं पडिसुणिज्जासि?”
 “नो” ति । “कइहा णं?” “भन्ते, असुइ २ सामन्तो” ।
 “पयामेय, पणसी, तव वि अजिया होत्था इहेव सेयवियाए
 मयरीए धम्मिया जाय विहरइ । सा णं अम्हं वत्तव्ययाए
 सुण्ठं जाय उवयघ्ना, तीसे णं अजियाए तुमं नत्तए होत्था
 इहे जाय किमइ पुण पासणयाए । सा णं इच्छइ माणुसं
 लोगं हव्यमागच्छित्तए, नो चेय णं संचाएइ हव्यमागच्छि-
 त्तए । खडहिं ठाणेहिं, पणसी, अहुणोवयघ्ने देवे देवल्लोपसु
 इच्छेज्जा माणुसं लोगं...नो चेय णं संचाएइ । अहुणोवयघ्ने
 देवे देवल्लोपसु दिव्येहिं काममोगेहिं मुच्छिण गिडे गडिए
 अज्झोययघ्ने, से णं माणुसे भोगे नो आटाइ नो परिजाणाइ,
 से णं इच्छिज्जा माणुसं...नो चेय णं संचाएइ १ । अहुणोव-
 यघ्ने देवे देवल्लोपसु दिव्येहिं काममोगेहिं मुच्छिण जाय
 अज्झोययघ्ने, तस्स णं माणुस्से पेम्मे वोच्छिअए भयर,
 दिव्ये पेम्मे संकन्ते भयर, से णं इच्छेज्जा माणुसं.., नो
 चेय णं संचाएइ २ । अहुणोवयघ्ने देवे दिव्येहिं काममोगेहिं
 मुच्छिण जाय अज्झोययघ्ने, तस्स णं पयं भयर-इयाणि
 गच्छं, मुहुत्तं गच्छं, जाय इह अप्पाउया नरा कालधम्मणा
 संशुत्ता मयन्ति, से णं इच्छेज्जा माणुसं..., नो चेय णं
 संचाएइ ३ । अहुणोवयघ्ने देवे दिव्येहिं जाय अज्झोययघ्ने

तस्स माणुस्सए उयले दुग्गन्धे पडिक्खले पडिलोमे भवइ,
उहं पि य णं चत्तारि पञ्च ओयणसयाइं अंसुमे माणुस्सए
गन्धे अभिसमागच्छइ, से णं इज्जेज्जा माणुसं...तो चेव णं
संचापेज्जा ४ । इचेएहिं ठाणेहिं, पणसी, अहुणोवघणे देवे
देवल्लोएसु इच्छेज्जा माणुसं लोणं हव्वमागच्छित्तए, नो चेव
णं संचापेइ हव्वमागच्छित्तए । तं सहहाहि णं तुमं, पणसी,
जह्वा अओ जीवो अणं सरीरं नो. तं जीवो तं सरीरं ” ॥२॥

२३. तिए णं से पणसी राया केसिं कुमारसमणं एवं
चयासी-“ अत्थि णं, भन्ते, एसा पन्ना उयमा । इमेणं पुण
कारणेणं नो उवागच्छइ । एवं एल्लु भन्ते, अहं अन्नया
कयाइ याहिरियाए उघट्ठाणसालाए अणेगगणनायगक्खण्डनाय-
गईसरतलयरमाइंयियकोडुम्वियइमसेट्टिसेणवइसत्थवाहम-
न्तिमहामन्तिगणगदोवारियअमच्चेडपीढमहनगरनिगमदूय-
संधिवालेहिं सइं संपरिबुडे विहरामि । तए णं मम
नगरगुत्तिया ससन्धं सलोइं सगेवेज्जं अघभोडयवन्धण-
यइं चोरं उघणेन्ति । तए णं अहं तं पुरिसं जीवन्तं चेव
अडकुम्भीए पक्खियावेमि, अउमएणं पिहाणएणं पिहावेमि,
अएण य तउएण य आयावेमि, आयपच्चइयएहिं पुरिसेहिं
रक्खावेमि । तए अहं अन्नया कयाइ जेणामेव सा अड-
कुम्भी तेणामेव उवागच्छामि, तं अडकुम्भि उगलच्छावेमि,
२ तं पुरिसं सयमेव पासामि । नो चेव णं तोसे अडकु-
म्भीए केइ छिहे इ वा चिखरे इ वा अन्तरे इ वा राई इ
वा, जओ णं से जीवे अन्तोहितो बहिया निगए । जइ णं,
भन्ते, तीसे अडकुम्भीए होजा केइ छिहे वा जाव राई
वा जओ ण से जीवे अन्तोहितो बहिया निगए, तो णं
अहं सहहेज्जा पत्तिएज्जा रोएज्जा जह्वा जओ जीवो अणं
सरीरं नो तं जीवो तं सरीरं । जम्हा ण, भन्ते, तीसे अड-

कुम्भीय नत्थि केइ छिहे वा जाय निग्गय, तम्हा सुपइद्विया
 मे पइया जहा तं जीयो तं सरीरं नो मग्गो जीवो अन्नं
 सरीरं” ॥ तए णं केसी कुमारसमणे पणसि रायं एवं
 धयासी-“ पणसी, से जहानामए कूडागारसाला सिया
 दुदधोलित्ता गुत्ता गुत्तदुवारा निघाय गम्भीरा । अहं णं
 केइ पुरित्ते मेरिं च वण्डं च गहाय कूडागारसालाए
 अन्तो २ अणुपयिसइ । २ तीसे कूडागारसालाए सन्नभो
 समन्ता घणनिचियनिरन्तरनिच्छिद्वाइं दुवारवयणाइं पिहेइ ।
 तीसे कूडागारसालाए यहुमज्झदेसमाए ठिथा तं मेरिं
 वण्डणं मद्दया २ सदेणं तालेज्जा । से नूनं पणसी, से
 सदे णं अन्तोद्दिनो यद्विया निग्गच्छइ ?” “ हन्ता निग्ग-
 च्छइ ” । “ अत्थि णं, पणसी, तीसे कूडागारसालाए केइ
 छिहे वा जाय राई वा जब्बो णं से सदे अन्तोद्दिनो यद्विया
 निग्गय ?” “ नो इण्हे समहे ” । “ एवामेव, पणसी, जीये
 वि अण्णडिद्वयगई पुढविं भिन्ना सिलं भिन्ना पण्णयं भिन्ना
 अन्तोद्दिनो यद्विया निग्गच्छइ । तं सदहादि णं तुमं, पणसी,
 अग्गो जीयो...तं चेय ” ॥ ३ ॥

२४. तए णं पणसी, राया केसि कुमारसमणं एवं
 धयासी-“ अत्थि णं, मन्ते, पसा पप्पा उयमा । इमेण पुण
 कारणेणं नो उयागच्छइ । एवं यत्तु, मन्ते, अहं अग्रया कयाइ
 पादिरियाए उयहाणसालाए जाय विहरामि । तए णं ममं
 मगरगुत्तिया सन्नवगं जाय उयजेन्ति । तए णं अहं तं
 पुरिमं जीयिमाभो ययतेवेमि । २ अयोकुम्भीय पक्खि-
 यामि । २ अउमएणं पिदावेमि जाय पयइएदि पुत्तिसेहि
 एवमावेमि । तए णं अहं अग्रया कयाइ जेनेय मा कुम्भी
 तेनेय उयागच्छामि । २ तं अउपुत्तिम उगात्तच्छापेमि ।
 २ तं अउपुत्तिम विमिपुत्तिम पिप पागामि । नो चेय णं

तीसे अउकुम्भीय केइ छिड़े इ था जाव राई था जयो
 णं ते जीवा यहियाहितो अन्तो अणुपविट्ठा । जइ णं तीसे
 अउकुम्भीय होज्जा केइ छिड़े इ जाव अणुपविट्ठा, तए णं
 अहं सहहेज्जा जहा अणो जीवो तं खेव । जम्हा णं तीसे
 अउकुम्भीय नरिथ केइ छिड़े इ था जाव अणुपविट्ठा, तम्हा
 सुपइट्ठिया मे पइत्ता जहा तं जीवो तं सरीरं, तं खेव ॥
 तए णं केसी कुमारसमणे पपसि रायं एवं ययासी-“अरिथ
 णं तुमे, पपसी, फयाइ अए धन्तपुण्वे था धमावियपुण्वे
 था ?” “इन्ता अरिथ” । “से नूणं, पपसी, अए धन्ते
 समणे सव्वे अणणिपरिणए भवइ ?” “इन्ता भवइ” ।
 -“अरिथ णं, पपसी, तस्स-अणस्स केइ छिड़े इ था जेणं
 से जोई यहियाहितो अन्तो अणुपविट्ठे ?” “नो इणमहे
 समहे” । “एवामेव, पपसी, जीवो वि-अण्णदिहयगई
 पुढायि मिथ्था सिलं मिथ्था यहियाहितो अन्तो अणुपविसइ ।
 तं सहहाहिं णं तुमं, पपसी,...तहेव” ॥ ४ ॥

२५ तए णं पपसी राया केसिं कुमारसमणं एवं
 ययासी-“अरिथ णं, भन्ते, एसा पत्ता उवमा । इमेण
 पुण मे कारणेण नो उयागउछइ । अरिथ णं, भन्ते, से
 जहानामए केइ पुरिसे तरुणे जाव ‘सिण्णोवगए पभू पञ्च-
 कण्डगं निसिरित्थए ?’” “इन्ता पभू” । “जइ णं, भन्ते,
 तो खेव पुरिसे बाले जाव मन्दविज्ञाणे पभू होज्जा पञ्च-
 कण्डगं निसिरित्थए, तो णं अहं सहहेज्जा जहा अणो जीवो
 तं खेव । जम्हा णं, भन्ते, स खेव से पुरिसे जाव मन्द
 विज्ञाणे नो पभू पञ्चकण्डग निसिरित्थए, तम्हा सुपइट्ठिया
 मे पइत्ता जहा तं जीवो, तं खेव” ॥ तए णं केसी कुमार
 समणे पपसि रायं एवं ययासी-“से जहानामए केइ पुरिसे
 तरुणे जाव ‘सिण्णोवगए नववर्णं धणुणा नवियाए जीयाए

नयणं उमुणा पभू पञ्चकण्डगं निसिरित्तप ?” “हन्ता,
पभू” । “सो चेव णं पुरिसे तरुणे जाय निउणसिप्पो-
यगण कोरिहिएणं धणुणा कोरिहियाण जीवाण कोरिहिएणं
उमुणा पभू पञ्चकण्डगं निसिगित्तप ?” “नो इणमद्वे
समद्वे” । “कम्हा णं ?” “भन्ते, तस्म पुगिस्सस्स अपज-
त्ताहं उयगरणाहं हयन्ति” । “मयामेय, पयसी, सो चेव
पुरिसे थाले जाय मन्दयिणाणे अपजत्तोयगरणे, नो पभू
पञ्चकण्डगं निसिरित्तप । तं सहहादि णं, तुमं, पयसी,
जहा भन्नो जीवो, तं चेव” ॥ ५ ॥

२६, तप णं पयसी राया केसि कुमारसमणं एयं
पयामी-“अत्थि णं, भन्ते, यसा पत्ता उयमा, इमेण पुण
कारणेणं नो उयागच्छइ । भन्ते, से जहानामप केइ पुगिसे
तरुणे जाय ‘मिप्पोयगण पभू एगं महं भयभारगं या तउय-
भारगं या सीसगभारगं या परिपदित्तप ?” “हन्ता
पभू” । “सो चेव णं, भन्ते, पुगिसे शुण्णे जराज्जरियदेहे
सिद्धिलयलितयापिण्णगसे दण्डपरिगदियग्गहत्थे पयिगल-
परिगदियदन्तसेट्ठी आउरे किमिण पियानिण पुण्यले
किलन्ते नो पभू एगं महं भयभारगं या जाय परिपदित्तप ।
अहं णं, भन्ते, स चेव पुरिसे शुण्णे जराज्जरियदेहे जाय
परिकिलन्ते पभू एगं महं भयभारं या जाय परिपदित्तप,
सो णं महं सहदेव्वा...तदेव । अम्हा णं, भन्ते, से चेव
पुरिसे शुण्णे जाय किलन्ते नो पभू एगं महं भयभारं या
जाय परिपदित्तप, तम्हा सुपहट्ठिमा मे पयसा...तदेव” ॥
तप णं केमी कुमारसमणे पयसि रायं एयं पयसी-“मे
जहानामप केइ पुगिसे तरुणे जाय ‘मिप्पोयगण नपियाण
पिदग्गियाण नपयदि सिद्धपदि नपयदि पन्थियपिदग्गि पट्ठ-
एगं महं भयभारं जाय परिपदित्तप ?” “हन्ता पभू” ।

“पणसी, से येव णं पुरिसे तछणे जाय णसिणोवगण जुण्णि-
याण दुम्वलियाण धुण्णकणइयाण विहट्ठियाण दुम्वलयाहिं
जुण्णयाहिं धुण्णकणइयाहिं सिद्धिलतयापिण्णयाहिं सिक्कयाहिं
जुण्णयाहिं दुम्वलयाहिं धुण्णकणइयाहिं पत्थियपिण्डयाहिं पभू
इणं महं अयमारं या जाय पत्थिहत्तय ?” “नो इणमहे
समहे” । “कम्हा णं ?” “भन्ते, तस्स पुरिस्सस्स जुण्णां
उयगरणां हयन्ति” । “पणसी, से येव से पुरिसे जुमे
जाय फिलस्से जुण्णोवगरणे नो पभू इणं महं अयमारं या
जाय पत्थिहत्तय । तं सइहाहिं णं तुमं, पणसी, जहा अणो
जीवो अणं सरीरं” ॥ ६ ॥

२७. तए णं से पणसी केत्ति कुमारस्समणं पयं वयासी-
“अत्थि णं, भन्ते, जाय नो उवागच्छइ । एवं एलु, भन्ते,
जाय विहरामि । तए णं मम नगरगुत्तिया चोरं उवणेन्ति ।
तए णं अहं तं पुरिसं जीवन्तं येव तुलेमि । तुलेत्ता छवि-
च्छेयं अहुम्भमाणे जीवियाभो यधरोधेमि । २ मयं तुलेमि ।
नो येव तस्स पुरिस्सस्स जीवन्तस्स वा तुलियस्स भुयस्स वा
तुलियस्स केइ आणसे वा नाणसे वा ओमसे वा तुच्छसे
वा गुरुयसे वा लहुयसे वा । जइ णं, भन्ते, तस्स पुरिस्सस्स
जीवन्तस्स वा तुलियस्स भुयस्स वा तुलियस्स केइ अयसे
वा जाय लहुयसे वा तो णं अहं सइहेज्जा तं येव । जम्हा
णं, भन्ते, तस्स पुरिस्सस्स जीवन्तस्स वा तुलियस्स
भुयस्स वा तुलियस्स नत्थि केइ आणसे वा...लहुयसे
वा, तम्हा सुपइट्ठिया मे पइमा जहा तं जीवो...तं येव” ।
तए णं केत्ती कुमारस्समणे पणसि रायं एवं वयासी-“अत्थि
णं, पणसी, तुमे कयाइ यत्थी धन्तपुण्वे वा धमाविथपुण्वे
वा ?” “इन्ता अत्थि” । “अत्थि णं, पणसी, तस्स
अत्थिस्स पुण्णस्स वा तुलियस्स अपुण्णस्स वा तुलियस्स

केइ अन्नत्ते वा जाव लहुयत्ते वा ? ” “नो इणट्टे समट्टे ” ।
 “ पयामेय, पणसी, जीवस्स अगुल्लघुयत्तं पडुअ जीवन्तस्स
 वा तुलियस्स मुयस्स वा तुलियस्स मत्थि केइ आणत्ते
 वा जाव लहुयत्ते वा । तं सहहाहि णं तुमं, पणसी,...तं
 चेय ” ॥ ७ ॥

२८. तए णं पणसी राया केत्ति कुमारसमणं वयं
 पयासी-“ अत्थि णं, भन्ते, वसा जाय नो उयागच्छइ ।
 एयं वल्लु, भन्ते, अहं अद्या जाव चोरं उवणेत्ति । तए
 णं अहं तं पुरिसं सव्वथो समग्ता समभिलोएमि । नो
 चेय णं तत्थ जीवं पासामि । तए णं अहं तं पुरिसं दुद्धा-
 फालियं करेमि । २ सव्वथो समग्ता समभिलोएमि । नो
 चेय णं तत्थ जीवं पासामि । एवं तिहा चउहा संखेज्ज
 फालियं करेमि, नो चेय णं तत्थ जीवं पासामि । जइ णं,
 भन्ते, अहं तं पुरिसं दुद्धा वा तिहा वा चउहा वा संखे-
 ज्जहा वा फालियंमि वा जीवं पासन्तो तो णं अहं सहहेज्जा
 नो...तं चेय । जग्हा णं, भन्ते, अहं तंति दुद्धा वा तिहा
 वा चउहा वा संखेज्जहा वा फालियंमि जीवं न पासामि
 तग्हा सुपइट्ठिया मे पइआ जहा तं जीवो तं सरीरं...तं
 चेय ” ॥ तए णं पेसी कुमारसमणे पणसि गयं वयं पयासी-
 “ मूढतराय णं तुमं पणसी ताओ कट्टहारयाओ ” । “ केणं,
 भन्ते, मूढतराय ? ” “ पणसी, से जहानामए केइ पुरिसा
 पणथो पणोचजीयी घणगवेसणयाए जोइ च जोइभायणं
 थ गदाय कट्टाणं अडवि अणुपविट्ठा । तए णं मे पुरिसा
 तीसे थगामियाए जाव किंचि देसं अणुपत्ता समाणा वणं
 पुरिसं वयं पयासी-“ अग्गे णं, देवाणुणिगा, कट्टाणं अडवि
 पयिसामो । एणो णं तुमं जोइभायणाओ जोइ गदाय अग्गे
 वसणं साहेज्जात्ति । अहं तं जोइभायणे जोइ पिग्गवेज्जा

एत्तो णं तुमं कट्ठाओ जोई गहाय अम्हं असणं साहेजासि' ति कट्ठ-कट्ठाणं अडवि अणुपविट्ठा । तए णं से पुरिसे तओ मुहुत्तन्तरस्स तेसि पुरिसाणं असणं साहेमि ति कट्ठ-जेणेव जोइभायणे तेणेव उवागच्छइ, जोइभाणे जोई विज्झायमेव पासइ । तए णं से पुरिसे जेणेव से कट्ठे तेणेव उवागच्छइ, २ तं कट्ठं सव्वओ समन्ता समभिलोपइ, नो वेव णं तए जोई पासइ । तए णं से पुरिसे परियं दन्धइ, फरसुं गिणइ, तं कट्ठं पुद्दाफालियं करेइ, सव्वओ समन्ता समभिलोपइ, नो वेव णं तए जोई पासइ । एवं जाव संखेजफालियं करेइ, सव्वओ समन्ता समभिलोपइ, नो वेव णं तए जोई पासइ । तए णं से पुरिसे तंसि कट्ठंसि पुद्दाफालियं वा जाव संखेजफालियं वा जोई अपासमाणे सन्ते तन्ते परितन्ते निविण्णे समाणे परसुं पणन्ते पडेइ, २ परियं मुयइ, २ एवं वयासी—'अहो मए तेसि पुरिसाणं असणे नो सादिप' ति कट्ठ ओहयमणसं-कप्पे चिन्तासोगसागरसंपघिट्ठे करयलपत्तत्थमुहे अट्ठज्जा-णोयणए भूमिग्यादिट्ठिए श्रियाइ । तए णं ते पुरिसा कट्ठाई छिन्दन्ति, २ जेणेव से पुरिसे तेणेव उवागच्छन्ति, २ तं पुरिसं ओहयमणसंकप्पं जाव श्रियायमाणं पासन्ति, २ एवं वयासी—'किं णं तुमं, देवाणुप्पिया, ओहयमणसंकप्पे जाव श्रियायसि?' तए णं से पुरिसे एवं वयासी—'तुज्जे णं, देवाणुप्पिया, कट्ठाणं अडवि अणुपविसमाणा ममं एवं वयासी—'अम्हं णं, देवाणुप्पिया, कट्ठाणं अडवि जायं पविट्ठा । तए णं अहं तओ मुहुत्तन्तरस्स तुज्जं असणं साहेमि ति कट्ठ-जेणेव जोई जाव श्रियामि' । तए णं तेसि पुरिसाणं एते पुरिसे छेए दफले पण्डे जाव उवा सलदे, ते पुरिसे एवं वयासी—'गच्छइ णं तुज्जे, देवाणुप्पिया,

पहाया कयवलिकम्मा जाव हव्यमागच्छेह, आ णं अहं
असणं साहेमि, त्ति कट्टु परियरं चन्धह, २ परसुं गिण्हह,
२ सरं करेह, सरेण अरणिं महेह, जोई पाढेह, २ जोई
संभुयखेह, तेसिं पुरिसाणं असणं साहेह । तप णं ते पुरिसा
पहाया कयवलिकम्मा जाव पायच्छित्ता जेणेय से पुरिसे
तेजेय उवागच्छन्ति । तप णं से पुरिसे तेसिं पुरिसाणं
सुद्धासणवरगयाणं तं चिडलं असणं पाणं खाइमं साइमं
उयणेह । तप णं ते पुरिसा तं चिडलं असणं ४ आत्ताप-
माणा घोसापमाणा जाव चिहरन्ति । जिमियभुत्तरागया
यियणं समाणा आयन्ता चोफ्फा परमसुइभूया तं पुरिसं
पयं वयासी—‘अहो णं तुमं, देयाणुप्पिया, जइ मूढे अ-
ण्डिण निच्चिन्नाणे अणुयपसल्ले, जे णं तुमं इच्छसि कइंसि
दुद्धाफालियंसि वा जोई पासित्तप’ । से पपण्ढेणं, पप्पी,
पयं पुण्हइ मूढतराणं तुमं पप्पी ताओ कइहारयाओ ” ॥८॥

२९. तप णं पप्पी राया केसिं कुमारसमणं पयं वयासी—
“सुत्तप णं, भन्ते, तुमं इय छेयाणं दफ्फाणं पुद्धाणं कुस-
लाणं महामईणं विणीयाणं विन्नाणपत्ताणं उवपसल्लज्जाणं
अहं इमीसे महालियाप महच्चपरिसाप भन्ते उवायपहिं
आउसेहिं आउसित्तप, उवाययाहि उइंसणाहि उइंसि-
त्तप, पयं निम्भच्छणाहि मिच्छोटणाहि ?” तप णं केसी
कुमारसमणे पप्पिं रायं पयं वयासी—“जाणासि णं तुमं,
पप्पी, फइ परिसाओ पप्पताओ ?” “भन्ते, जाणामि,
चत्तारि परिसाओ पप्पता । तं जइ-रात्तिपपरिसा गादा-
परपरिमा मादणपरिसा इसिपरिसा” । “जाणासि णं तुमं,
पप्पी राया, पयासि चउण्डं परिसाणं फस्स का दण्डनीई
पप्पता ?” “इत्ता जाणामि । जे णं रात्तिपपरिसाप अय-
रज्जा से णं हायच्छित्तप वा पायच्छित्तप वा सीसच्छित्तप

या सुलाइय या पमाहये कूडाहये जीवियाओ धवरोचिज्जइ ।
जे णं गाहायइपरिस्ताय अवरज्जइ से णं तण्ण वा वेडेण वा
पल्लालेण वा वेदिता अगणिकाएणं झामिज्जइ । जे णं
माहणपरिस्ताय अवरज्जइ से णं अणिट्ठाहिं अकन्ताहिं जाय
अमणामाहिं घग्गूहिं उवालम्भित्ता कुण्ठियालम्भणय वा
सुणगलम्भणय वा कीरइ, निम्बिसय वा आणयिज्जइ । जे
णं इसिपरिस्ताय अवरज्जइ से णं नाइअणिट्ठाहिं जाय नाइ
अमणामाहिं घग्गूहिं उवालम्भइ ” । “एवं च ताव, पपसी,
तुमं जाणासि, तथा पि णं तुम ममं वामं वामेणं दण्डं दण्डेणं
पडिफूलं पडिफूलेणं पडिलोमं पडिलोमेणं विवध्यासं विवध्या-
सेणं वट्टसि ” । तय णं पपसी राया केसिं कुमारसमणं एवं
वयासी—“ पुयं खलु अहं, वैद्याणुप्पियहिं पढमिल्लपणं चेव
घागरणेणं संलत्ते । तय णं ममं इमेयारूये अभत्थिय जाय
संकप्पे समुपज्जित्था-अहा जहा णं पयस्स पुरिसस्स वामं-
वामेणं जाय विवध्यासं विवध्यासेणं वट्टिस्सामि, तथा तथा
णं अहं नाणं च नाणोवलम्भं च करणं च करणोवलम्भं च
दंसणं च दंसणोवलम्भं च जीयं च जीयोवलम्भं च उवलमि-
स्सामि । तं पपणं अहं कारणेणं वैद्याणुप्पियाणं वामं वामेणं जाय
विवध्यासं विवध्यासेणं वट्टिय ” । तय णं केसी कुमारसमणे
पपसीरायं एवं वयासी—“ जाणासि णं तुमं, पपसी, कह
वचहारागा पत्तत्ता ? ” “ हन्ता जाणामि, चत्तारि वचहा-
रगा पत्तत्ता-देइ नामेगे नो सन्नवेइ, सन्नवेइ नामेगे नो
देइ, पगे देइ वि सन्नवेइ वि, पगे नो देइ नो सन्नवेइ ” ।
“ जाणासि णं तुमं, पपसी, धरसि चउण्हं पुरीसाणं के
वचहारी के अव्ववहारी ? ” “ हन्ता जाणामि, तत्थ णं जे
से पुरिसे देइ नो सन्नवेइ से णं पुरिसे वचहारी, तत्थ
णं जे से पुरिसे नो देइ सन्नवेइ से णं पुरिसे वचहारी,

तथ णं जे से पुरिसे देह वि सन्नयेह वि से पुरिसे
ययहारी, तथ णं जे से पुरिसे नो देह नो सन्नयेह से णं
अययहारी” । “एवमेव तुमं पि घवहारी, नो चैव णं
तुमं, पण्सी, अययहारी” ॥

३०. तथ णं पण्सी राया कैसि कुमारसमणं पयं
ययासी-“तुज्जे णं, भन्ते, इय छेया दफ्फा जाय उवयस-
सद्धा । समथा णं, भग्गे, भमं करयलंसि या आमलयं
जीयं मरीरामो अभिनिपट्टित्ताणं उवदंसिच्च?” तेणं
कालेणं तेणं समणं पणसिस्स रत्तो अदूरत्तामन्ते
पाउकाय, संयुत्ते, तणयणस्सइकाय पयइ येयइ चलेइ फन्दइ
घट्टइ उदीरइ तं तं भायं परिणमइ । तथ णं कैसी कुमार-
समणे पणसि रायं पयं ययासी-“पाससि णं तुमं, पण्मी
राया, पयं तणयणस्सइ पयन्तं जाय तं तं भायं परिण-
मन्तं?” “हन्ता पासामि” । “जाणामि णं तुमं, पण्सी,
पयं तणयणस्सइकायं किं देवो चालेइ असुरो या चालेइ
नागो या पिन्नो या चालेइ किंपुत्तिसो या चालेइ मदोरगो
या चालेइ गन्धायो या चालेइ?” “हन्ता जाणामि, नो
देवो चालेइ जाय नो गन्धायो चालेइ, पाउकाय चालेइ” ।
“पायमि णं तुमं, पण्सी, पयस्स पाउकायस्स मरुविस्स
सत्तामस्स सत्तामस्स समोदस्स मय्यमस्स मलेमस्स सत्त-
रीरस्स रुयं?” “नो इण्टे ममट्टे” । “जइ ये तुमं, पण्मी
राया, पयस्स पाउकायस्स मरुविस्स जाय सत्तरीरस्स रुयं
न पासमि, तं फट्ठं णं, पण्मी, तथ करयलंसि या आमलयं
जीयं उवदंसिस्सामि? पयं मत्तु. पण्मी, दम्माणां छउ-
माये मणुस्से मय्यमायेणं न जाणइ न पायइ । तं जइ-
पम्मणिग्गयं १. अम्मणिग्गयं २. भूमाग्गियकायं ३. जोगं
अगरीयस्स ४. पम्मणिग्गयं ५. मरु ६. मय्यं ७. मय्यं /

અયં જિણે ખવિસ્સહ વા નો ખવિસ્સહ ૯, અયં સન્વદુક્ખત્રાણં
અન્તં કરિસ્સહ વા નો વા ૧૦ । મયાણિ ચેવ ઉપ્પન્નનાણ-
દંસણધરે અરહા જિણે કેવલો સત્થમાયેણં જાણહ પાસહ ।
તં જહા-ધમ્મત્થિકાર્યં જાવ નો વા કરિસ્સહ । તં સહ-
હાહિ ણં તુમં, પપસી, જહા અબ્બો જીવો...તં ચેવ ” ॥

૩૧. તપ ણં સે પપસી રાયા કેસિં કુમારસમર્ણં પર્વ
વયાસી-“ સે નૂણં, મન્તે, હત્થિસ્સ કુન્થુસ્સ ય સમે ચેવ
જીવે ? ” “ હન્તા, પપસી, હત્થિસ્સ ય કુન્થુસ્સ ય સમે
ચેવ જીવે ” । “ સે નૂણં, મન્તે, હત્થીઓ કુન્થૂ અપ્પકમ્મ-
તરાણ ચેવ અપ્પકિરિયતરાણ ચેવ અપ્પાસવતરાણ ચેવ, પર્વ
આહારનીદ્વારહસ્તાસનીસાસહદ્દોપ અપ્પતરાણ ચેવ, પર્વ ચ
કુન્થુઓ હત્થો મહાકમ્મતરાણ ચેવ મહાકિરિયં જાવ ? ”
“ હન્તા, પપસી, હત્થીઓ કુન્થૂ અપ્પકમ્મતરાણ ચેવ
કુન્થુઓ વા હત્થો મહાકમ્મતરાણ ચેવ...તં ચેવ ” । “ કમ્મહા
ણં, મન્તે, હત્થિસ્સ ય કુન્થુસ્સ ય સમે ચેવ જીવે ? ”
“ પપસી, સે જહાનામણ કૂડાગારસાલા સિયા જાવ ગમ્મોરા ।
અહ ણં કેર પુરિસે જોહં વા હીવં વા મહાવં તં કૂડાગાર-
સાલં અન્તો ૨ અણુપતિસહ । તીસે કૂડાગારસાલાણ સન્વઓ
સમન્તા યખનિચિયનિરન્તરનિચ્છિદ્ધાહ દુવારચયણાદં પિહેહ ।
૨ તીસે કૂડાગારસાલાણં બહુમજ્જદેસમાપ તં પર્વં પલી-
ચેજ્ઞા । તપ ણં સે પર્વે તં કૂડાગારસાલં અન્તો ૨ ઓમા-
સહ ડજ્જોવેહ તવહ પમાસેહ, નો ચેવ ણં થાહિં । અહ ણં સે
પુરિસે તં પર્વં દ્ઢરણં પિહેજ્ઞા, તપ ણં સે પર્વે તં દ્ઢ-
રયં અન્તો ઓમાસેહ, નો ચેવ ણં દ્ઢરગસ્સ થાહિં નો ચેવ
ણં કૂડાગારસાલાણ ચાહિં । પર્વં કિલ્લિજેણં ગણ્ઢમાણિયાણ
પત્થિયપિટ્ઠણં આઢણં અદ્ધાઢણં પત્થપણં અદ્ધપત્થપણં
ચાઢમાદયાણ અદમાદયાણ સોલસિયાણ વત્તોસિયાણ ચઢ-

साट्टयाए दीवचम्पणं । तए णं से पदीवे दीवचम्पगस्स
अन्तो २ ओभासइ नो चेव णं दीवचम्पगस्स वाहिं, नो
चेव णं चउसट्टियाए वाहिं, ...नो चेव णं कूडागारसालं नो
चेव णं कूडागारसाल्हाए वाहिं । एवामेव, पएसी, जीवे वि
जं जारिसयं पुट्टकम्मनियद्धं योहिं निव्वत्तेइ, तं असंखे-
जेहिं जीयपदेसेहिं सच्चित्तं करेइ खुट्ठियं वा महालियं वा । तं
सइहादि णं तुमं, पएसी, जहा अत्तो जीवो ..तं चेव” ॥

३२. तए णं पएसी राया केसिं कुमारसमणं एयं
घयासी-“एवं एलु, भन्ते, मम अज्जगस्स एसा सत्ता जाय
समोसरणे जहा तं जीवो तं सरीरं नो अत्तो जीवो अत्तं
सरीरं नो अत्तो जीवो अत्तं सरीरं । तयाणन्तरं च णं ममं
पिउणो वि एसा सत्ता । तयाणन्तरं मम वि एसा सत्ता
जाय समोसरणं । तं नो एलु अहं पट्टपुरिसपरंपरागयं कुल-
निस्सिनयं दिट्ठिं छण्डेस्तामि” । तए णं केसी कुमारसमणे
पएसिं राय एयं घयासी-“मा णं तुमं, पएसी, पच्छाणु-
तायिण भवेज्जासि जहा य से पुरिसे अयदारए” । “के
णं, भन्ते, से अयदारए ?” “पएसी, से जहानामए केइ
पुरिमा अत्थत्थी अत्थगवेसी अत्थलुद्धगा अत्थकत्थिया
अत्थपिपात्थिया अत्थगवेसणयाए धिउलं पणियभण्डमायाए
सुपट्ठं भत्तपाणपत्थयणं गहाय एयं महं अगामिय छिन्ना-
यायं दीहमद्धं, अट्ठविं अणुपयिट्ठि । तए णं से पुरिस्ता
तीसे अगामियाए अट्ठवीए कंचि देसं अणुपत्ता समाणा
एयं महं अयागरं पासन्ति अएणं सव्वमो समन्ता आइण्णं
पित्थिण्णं सच्छट्ठं उयच्छट्ठं कुट्ठं गाट्ठं अयागाट्ठं पासन्ति ।
२ इट्ठुट्ठं जाय “दियया अयमयं सहायेन्ति । २ एयं घयासी
-“इत्तं णं, देवाणुप्पिया, अयमण्डे इट्ठे कन्ते जाव मणामे ।
तं सेयं एलु, देवाणुप्पिया, अट्ठं अयमारए बन्धित्तए”

सि कट्टु अग्रमन्नस्स पयमहुं पडिसुणेन्ति । २ अयभारं
 चन्धन्ति । २ अद्धानुपुब्बीए संपत्थिया । तए णं ते पुरिसा
 अगामियाए जाव अडवीए कंचि देसं अणुपत्ता समाणा
 एगं महं तउआगरं पासन्ति तउएणं आइएणं तं चेव जाव
 सदावेत्ता एवं ययासी—‘एस णं, देवाणुप्पिया, तउयभण्डे
 जाव मणामे । अप्पेणं चेव तउएणं सुयहुं अप लब्भइ । तं
 सैयं खलु, देवाणुप्पिया, अयभारण छडेत्ता तउयभारण चन्धि-
 तए’ सि कट्टु अग्रमन्नस्स अन्तिप पयमहुं पडिसुणेन्ति ।
 २ अयभारं छडेन्ति । २ तउयभारं चन्धन्ति । तए णं एगे
 पुरिसे नो संचापइ अयभारं छडितए तउयभारं चन्धितए ।
 तए णं ते पुरिसा तं पुरिसं एवं ययासी—‘एस णं, देवा-
 णुप्पिया, तउयभण्डे जाव सुयहुं अप लब्भइ । तं छडेहि
 णं, देवाणुप्पिया, अयभारणं, तउयभारणं चन्धाहि’ । तए
 णं ते पुरिसे एवं ययासी—‘दूराहडे मे, देवाणुप्पिया, अप;
 चिराहडेमे, देवाणुप्पिया, अप; अइगादचन्धणवडे मे, देवाणु-
 प्पिया, अप; असिलिट्ट चन्धणवडे, देवाणुप्पिया, अप; धणि-
 चन्धणवडे, देवाणुप्पिया, अप; नो संचापमि अयभारणं छडे-
 त्ता तउयभारणं चन्धितए’ । तए णं ते पुरिसा तं पुरिसं आहं
 नो संचापमि वट्ठहि आग्रवणाहि य पन्नवणाहि य आच-
 वित्तए वा पन्नवित्तए वा, तथा अद्धानुपुब्बीए संपत्थिया ॥
 एवं तम्बागरं रुप्पागरं सुवण्णागरं रयणागरं वट्ठुरागरं ॥ तए
 णं ते पुरिसा जेणेव सया जणवया जेणेव साइं २ नयराइं
 तेणेव उवागच्छन्ति । २ वहरविक्रयणं करेन्ति । २ सुयहु-
 दासीदासगोमहिसगवेलणं निण्हन्ति । २ अट्टतलमूसियवडि-
 सगे फारावेन्ति । ण्हाया कयबलिफम्मा उप्पि पासायवर-
 गया फुट्टमाणेहिं मुदङ्गमरथणहिं चत्तीसइवद्धणहिं नाउणहिं
 वरतरुणीसंपउत्तेहिं उवनचिज्जमाणा उवलालिज्जमाणा इहे

सहपरिसं जाव विहरन्ति ॥ तप णं से पुरिसे अयमारेण
जेणेव सप नगरे तेणेव उयागच्छइ । अयमारेण गहाय
अयविक्किणणं करेइ । २ तंसि अप्पमोहंसि निहियंसि क्षीण-
परिव्वप ते पुरिसे उप्पिं पासायवरगप जाव विहरमाणे
पासइ । २ एवं ययासी-‘अहो णं अहं अघघ्नो अपुण्णो
अकयत्थो अकयलम्बणो हिरिसिरिचज्जिप हीणपुण्णचाउहसे
दुरन्तपम्तलम्बणे ।’ जइ णं अहं मिच्चाण या नाईण या नि-
यगाण वा सुणेन्तओ, तो णं अहं पि एवं चेव उप्पिं पासा-
यवरगप जाव विहरन्तो । से तेणट्ठेणं, पयसी, एवं धुच्चइ-
मा णं तुमं, पयसी, पच्छाणुताविप भवेज्जासि जहा घ से
पुरिसे अयहारप ॥

३३. एतथ णं से पयसी राया संबुद्धे कैसि कुमारस-
मणं वन्दइ जाव एवं ययासी-“नो खलु, भन्ते, अहं पच्छा-
णुताविप भविस्सामि जहा घ से पुरिसे अयमारिप । तं
इच्छामि णं देवाणुप्पियाणं अन्तिप केवलपन्नत्तं धम्मं
निसामित्तप ” । “अहासुहं, देवाणुप्पिया, मा पडिपन्ध
करेहि” । धम्मकहा जहा चित्तस्स, तदेव गिहिधम्मं पडि-
धजइ । २ जेणेव सेयविद्या नगरी तेणेव पद्दारेत्थ गमणाप ॥
तप णं कैसी कुमारसमणे वप्पसि रायं एवं ययासी-
“जाणासि तुमं, पयसी, कह आयरिया पन्नत्ता ?” “इन्ता
जाणामि, तओ आयरिया पन्नत्ता । तं जहा-कलायरिप
सिप्पायरिप धम्मोयरिप ” । “जाणासि, णं तुमं, पयसी, तेसि
तिण्हं आयरियाणं कस्स का विण्णय्यडिवत्तो पउन्नियव्वा ?”

यरियं पासिज्जा तत्थेव घन्देज्जा नमंसेज्जा सकारेज्जा संमा-
णेज्जा कल्लणं मङ्गलं देवयं चेइयं पञ्जुवासेज्जा, फासुणस-
णिज्जेणं असणपाणयाइमसारमेणं पड्डिलायेज्जा, पाडिहारि-
णणं पीढफलगसेज्जासंथारणं उवनिमन्तेज्जा ” । “एवं च
ताव तुमं, पयसी, एवं जानासि, तदा वि णं तुमं ममं वामं-
वामेणं जाव घट्टित्ता ममं पयमट्ठं अज्जामित्ता जेणेव सेय-
विया नगरी तेणेव पहारेत्थ गमणाए ” । तए णं से पयसी
राया केसिं कुमारसमणं एवं वयासी—“एवं एलु, भन्ते, मम
एवारुवे अज्जतिथए जाव समुप्पजित्था—‘एवं एलु अहं
देवाणुप्पिथाणं वामंवामेणं जाव घट्टिए, तं सेयं एलु मे
कलं पाउप्पमायाए रयणीए जाव तेयसा जलन्ते अन्तेउर-
परियाल सद्धिं संपरियुडस्स देवाणुप्पिए घन्दिस्सए नमंसि-
स्सए, पयमट्ठं भुज्जो २ सम्मं विणणणं वामित्ताए ” ति कट्ठु
जामेव दिस्सि पाउम्भूए तामेव दिस्सि पडिगाए ॥

३४. तए णं से पयसी राया कलं पाउप्पमायाए रय-
णीए जाव तेयसा जलन्ते इट्ठुट्ठं जाव ० हियए, जहेव
कूणिए तहेय निग्गच्छइ, अन्तेउरपरियाल सद्धिं संपरियुडे
पञ्चविहेणं अभिगमेणं वन्दइ नमंसइ, पयमट्ठं भुज्जो २ सम्मं
विणणणं वामेइ ॥ तए णं केसो कुमारसमणे पणसिस्स
रुओ सूरियकन्तप्पामुहाणं देवीणं तीसे य मइत्तिमहालियाए
महत्थपरिसाए जाव घम्मं परिकहेइ । तए णं पयसी राया
घम्मं सोचा निसम्म उट्ठाए उट्ठेइ । २ केसिं कुमारसमणं
वन्दइ नमंसइ । २ जेणेव सेयविया नयरी तेणेव पहारेत्थ
गमणाए ॥ तए णं केसो कुमारसमणे पणसि रायं एवं
वयासी—“ मा णं तुमं, पयसी, पुण्वि रमणिज्जे भवित्ता
पच्छा अरमणिज्जे भविज्जासि, जहा से वणसण्डे इ वा नट्ट-
साला इ वा इक्खवाडए इ वा सलवाडए इ वा ” । “कहं

णं मन्ते?" "घणसण्डे पत्तिण पुप्फिण फलिण हरियगरे-
रिज्जमाणे सिरीण अईव उवसोभेमाणे २ चिट्ठइ, तथा णं
घणसण्डे रमणिज्जे भवइ । जया णं घणसण्डे नो पत्तिण
नो पुप्फिण नो फलिण नो हरियगरेरिज्जमाणे नो सिरीण
अईव २ उवसोभेमाणे चिट्ठइ, तथा णं जुण्णे झडे परि-
सडियपण्डुपत्ते सुक्कस्सरे इय मिलायमाणे चिट्ठइ, तथा
णं घणसण्डे नो रमणिज्जे भवइ । जया णं नट्टसाला यि
गिज्जइ घाइज्जइ नयिज्जइ हसिज्जइ रमिज्जइ, तथा णं नट्टसाला
रमणिज्जा भवइ । जया णं नट्टसाला नो गिज्जइ जाय नो
रमिज्जइ, तथा णं नट्टसाला अरमणिज्जा भवइ । जया णं
इफळुवाडे छिज्जइ भिज्जइ सिज्जइ पिज्जइ विज्जइ, तथा णं
इफळुवाडे रमणिज्जे भवइ । जया णं इफळुवाडे नो छिज्जइ
जाय तथा इफळुवाडे अरमणिज्जे भवइ । जया णं पलवाडे
उच्छुप्पइ उहुइज्जइ मलइज्जइ मुणिज्जइ पज्जइ पिज्जइ विज्जइ,
तथा णं पलवाडे रमणिज्जे भवइ । जया णं पलवाडे नो
उच्छुप्पइ जाय अरमणिज्जे भवइ । से तेणट्ठेणं पपसी, एवं
झुच्चइ, मा णं तुमं, पपसी, पुट्ठिं रमणिज्जे भविता पच्छा
अरमणिज्जे भविज्जासि जहा घणसण्डे इ वा " । तस्य
णं पपसी राया केसि कुमारस्समणं एवं ययासी—“ नो
खलु, मन्ते, अहं पुट्ठिं रमणिज्जे भविता पच्छा अरम-
णिज्जे भविस्सामि, जहा घणसण्डे इ वा जाय पलवाडे
इ वा । अहं णं सेयवियानगरीपामोक्कसाइं सत्त गामसह-
स्साइं चत्तारि भागे करिस्सामि । एगं भागं यलवाहणस्स
दलइस्सामि, एगं भागं कोट्टागारे लुभिस्सामि, एगं भागं
अन्तेउरस्स दलइस्सामि, एगेणं भागेणं महत्तिमहालयं
कूडागाउसालं करिस्सामि । तत्थ णं यहहि पुरिस्सेहि
विन्नभइभत्तवेयणेहि विउलं असणं ४ उवक्खइवात्तेत्ता यहणं

समणमाहणभिवत्तुयाणं पणिययपहियाणं परिभाषमाणे २
 यहहिं सोलज्जयगुणज्जयवेरमणपच्चक्राणपोसदोववासस्स
 जाव विहरिस्सामि” ति कट्टु जामेव दिस्सि पाउम्भूए
 तामेव विस्सि पडिगए ॥ तए णं से पण्त्ती राया कहुं
 जाव तेयसा जलन्ते सेयविद्यापामोफलाइं सत्त गामसहस्साइं
 यत्तारि भाए कोरइ । एणं भागं चलवाहणस्स बलइ जाव
 फुडागारसालं करेइ, तए णं यहहिं पुरिसेहिं जाव उवक्ख-
 डेत्ता यहूणं समण जाव परिभाषमाणे विहरइ ॥

३५. तए णं से पण्त्ती राया समणोवासए अभिगय-
 जीधाजीवे...विहरइ । जण्णभिइं च णं पण्त्ती राया समणो-
 वासए जाए तण्णभिइं च णं रज्जं च रट्ठं च बलं च याहणं
 च कोसं च कोडागारं च पुरं च अन्तेउरं च जणवयं च
 अणाढायमाणे ययि विहरइ । तए णं तीसे सूरियकन्ताए
 देवीए इमेयारुवे अज्जसिथए जाव समुप्पज्झित्था-“जण्ण-
 भिइं च णं पण्त्ती राया समणोवासए तण्णभिइं च णं
 रज्जं च रट्ठं च जाव अन्तेउरं च ममं च जणवयं च अणा-
 ढायमाणे विहरइ । तं सेयं खलु मे पण्त्ति रायं केण वि
 सत्थपओरण वा अभिगपओरण वा मन्तपओरणेण वा
 विसण्णओरणेण वा उद्वेत्ता सूरियकन्तं कुमारं रज्जे उविस्ता
 सयमेव रज्जसिंरिं कारेमाणीए पालेमाणीए विहरित्तए”,
 ति कट्टु पणं संपेहेइ । २ सूरियकन्तं कुमारं सहावेइ ।
 एयं ययासी-“जण्णभिइं च णं पण्त्ती राया समणोवासए
 जाए, तण्णभिइं च णं रज्जं च जाव अन्तेउरं च ममं च
 जणवयं च भाणुस्सए य काममोगे अणाढायमाणे विहरइ ।
 तं सेयं खलु, तए, पुत्ता, पण्त्ति रायं केणइ सत्थपओरणेण
 वा जाव उद्वित्ता सयमेव रज्जसिंरिं कारेमाणे पालेमाणे
 विहरित्तए” । तए ण सूरियकन्ते कुमारे सूरियकन्ताए

देवीष्वयं धुत्ते समाने सूरियकन्ताष्वदेवीष्वयमद्वं नो
 आढाह, नो परियाणाह, तुसिणीष्वसंचिद्वह । तष्वं तीसे,
 सूरियकन्ताष्वदेवीष्वइमेयारूवे अज्जत्तिष्वजाव समुप्प-
 जित्था-"मा णं सूरियकन्ते कुमारे पणसिस्स रत्तो इमं
 ममं रहस्समेयं करिस्सह" । त्ति कट्टु पणसिस्स रत्तो
 छिद्धानि य मग्गमाणि य रहस्साणि य विवरानि य अन्त-
 राणि य पडिजागरमाणी २ विहरह । तष्वं सूरियकन्ता
 देवी अन्नया कयाह पणसिस्स रत्तो अन्तरे जाणह । २
 असणं जाव खादमं सव्यवत्थगन्धमल्लालंकारं पिसप्पजोगं
 पउज्जह । पणसिस्स रत्तो ण्हायस्स जाव पायच्छित्तस्स
 सुहासणयरगयस्स तं पिससंजुत्तं असणं वत्थं जाव अलं-
 कारं निसिरेह, घायह । तष्वं तस्स पणसिस्स रत्तो तं
 पिससंजुत्तं असणं ४ आहारेमाणस्स सरीरगंमि धेयणा
 पावम्भूया उज्जला विपुला पगाढा कफसा कडुया चण्डा-
 त्तिय्या दुक्खा दुग्गा दुरहियासा, पित्तजरपरिगयसरीरे
 वादयकन्तिष्वपायि विहरह ॥

, ३६. तष्वं से पणसी राया सूरियकन्ताष्वदेवीष्व
 अत्ताणं संपलद्धं जाणिता सूरियकन्ताष्वदेवीष्वमणसा पि
 अण्णदुस्समाने जेजेव पोसहसाला तेजेव उघागच्छह । २
 पोसहसाल पमज्जह । २ उघारपासवणमूमि पडिलेहेह । २
 दम्मसंपारणं संधरेह । २ दम्मसंपारणं दुग्गह । २ पुरत्था-
 मिमुदे संपलियदुसंनिसण्णे करयल्लपग्गिग्गदियं सिरत्तायसं
 अग्रलि मत्थणं कट्टु षयं घयासी-"नमोत्थु णं अरहन्ताणं
 जाव मंपत्ताणं । नमोत्थु णं केसिस्स कुमारम्मणस्स मम
 धम्मोयदेगगस्स धम्मायदियस्स । यन्दा मि णं भगवन्तं तत्थ-
 गयं रहगय । पासउ मे भगवं नत्थगय रहगय" ॥ त्ति कट्टु
 यन्दह नमंगह । "पुत्थि पि णं मय केसिस्स कुमारम्मणस्स

अन्तिण थूलपाणाइवाण पच्चक्खाण जाव परिग्गहे । तं इयाणि
 पि णं तस्सेव भगवओ अन्तिण सव्वं पाणाइवायं पच्चक्खामि
 जाव परिग्गहं, सव्वं कोहं जाव मिच्छादंसणसहं, अकर-
 णिज्जं जोयं पच्चक्खामि, सव्वं असणं खउव्विहं पि आहारं
 जावजीवाण पच्चक्खामि, जं पि य मे सरीरं इहं जाव
 कुसन्तु त्ति एयं पि य णं चरिमेहिं ऊसासनिस्सासेहिं वोसि-
 रामि ” त्ति कट्ठु आलोइयपडिक्कन्ते समाहिपत्ते कालमासे
 कालं किञ्चा सोहम्मे कप्पे सूरियामे विमाणे उववायसभाण
 जाव घण्णओ ॥ तए णं से सूरियामे देवे अहुणोववन्नए सेव
 समाणे पञ्चविहाण पज्जत्ताण पज्जत्तिभायं गच्छइ । तं जहा-
 आहार पज्जत्तीण सरीरणज्जत्तीण इन्द्रियपज्जत्तीण भाणपाण-
 पज्जत्तीण भासामणपज्जत्तीण । तं एयं खलु भो सूरियामेणं
 देवेणं सा दिव्वा देविड्ढा दिव्वा देवजुई दिव्वे देवाणुभावे
 लद्धे पत्ते अभिसमन्नागए ” ॥

३७. “सूरियामस्स णं, भन्ते, देवस्स केवइयं कालं
 ठिई पक्कत्ता ?” “गोयमा, चत्तारि पल्लिओधमाइं ठिई पक्कत्ता ?”
 “से णं सूरियामे देवे ताओ लोगाओ आउक्खएणं भवक्ख-
 एणं ठिइक्खएणं अणन्तरं चयं चइत्ता कहिं गमिहिइ, कहिं
 उववज्जिहिइ ?” “गोयमा, महाविदेहे चासे जाणि इमाणि
 कुलाणि भवन्ति, तं जहा-अड्डाईं दित्ताईं विउलाईं चित्थि-
 ण्णविपुलभवणसयणासणआणवाहणाईं बहुघणवहुजायरूव-
 रययाईं आओगपओगसंपउत्ताईं विच्छट्ठियपउरभत्तपाणाईं
 बहुदासीदासगोमहिस्सगवेल्लगप्पभूयाईं बहुजणस्स अपरिभू-
 याईं, तत्थ अन्नयरेसु कुलेसु पुत्तत्ताए पच्चायाइस्सइ । तए
 णं तंसि दारगंसि गम्मगयंसि सेवसमाणंसि अम्मापिऊणं
 धम्मे ददा पइन्ना भविस्सइ । तए णं तस्स दारगस्स नवण्हं
 मासाणं बहुपडिपुण्णाणं अद्धट्टमाण राइंदियाणं वीइक्कन्ताणं

सुकुमालपाणिपायं अहीणपडिपुण्णपञ्चिन्दियसरीरं लम्बण-
 घञ्जणगुणोचयेयं माणुस्माणपमाणपडिपुण्णमुजायसन्वद्गसुन्द-
 रं सत्तिसोमाकारं कन्तं पियदंसणं सुखं दारयं पयाहिसि ।
 तण णं तस्स दारगस्स अम्मापियरो पढमे दियसे ठिइय-
 डियं करेहिन्ति । तइयदियसे चन्दसूरदंसणं करिस्सन्ति ।
 छट्टे दियसे जागरियं जागरिस्सन्ति । एकारसमे दियसे
 पीडयन्ते नपत्ते दारसाहे दियसे निब्बित्ते अगुइजायकम्म-
 करणे घोफये संमज्जिओयलित्ते चित्तलं भसणपाणग्गाइमसा-
 इमं उयक्कगहायेस्सन्ति । २ मित्तनाइनियगसयणसवन्धिप-
 रियणं आमन्तेत्ता तओ पच्छा गहाया कययलिकम्मा जाय
 अलंकिया भौयणमण्डयसि सुहासणयरगया ते मित्तनाइ°
 जाय °परिजणेण सज्जि चित्तलं भसणं ४ आस्तापमाणा पिसा-
 पमाणा परिभुञ्जेमाणा परिभाषमाणा एवं चेव णं विहरि-
 स्सन्ति । जिमियभुत्तुत्तरागया यि य णं समाणा आयन्ता
 घोक्कया परमसुइभूया तं मित्तनाइ° जाय परियणं चित्तलेणं
 पण्यगन्धमद्दालंकारेणं सज्जारेस्सन्ति संमाणिस्सन्ति । २
 तस्सेय मित्त° जाय °पणियणस्स पुरओ एवं यइस्सन्ति-
 'जम्हा णं, देवाणुणिया, इमंसि दारगंसि गम्मगयंसि चेव
 समाणंसि धम्मे द्ढा पइआ जाया, तंहोउणं मग्गं ययस्स
 दारयस्स द्ढागइये नामेणं । तण णं तस्स द्ढपइस्स दार-
 गस्स अम्मापियरो नामपेज्जं करिम्मन्ति-द्दपइओ य ६ ।
 तण णं तस्स अग्गाणियरो अणुपुण्येणं ठिइयडियं च चन्द-
 गुरियदिसणं च धम्मजागरियं च नामपेज्जकरणं च पज्जे-
 मणगं च पजम्पणगं च पट्टिवट्ठाणगं च पयइमणगं च
 कण्णवेदणं च संयत्तरपट्टिलेणगं च धूलोयणयं च अग्गाणि
 य यट्ठणि गग्गाट्ठाणजम्माणयाइं मदया इट्ठिगणारम्मुद-
 वत्तं करिम्मन्ति ॥

सुवण्णजुत्ति चुण्णजुत्ति आभरणविहिं तरुणीपडिकम्मं इत्थि-
लक्खणं पुरिसलक्खणं हयलक्खणं गयलक्खणं गोणलक्खणं
कुण्डलक्खणं छत्तलक्खणं वण्डलक्खणं असिलक्खणं मणि-
लक्खणं कागणिलक्खणं वत्थुविज्जं नगरमाणं खन्धवारं
घारं पडिघारं वूहं पडिवूहं चक्रवूहं गरुलवूहं सगडवूहं
जुळं नियुळं जुळाइजुळं अट्टिजुळं मुट्टिजुळं बाहुजुळं लया-
जुळं ईसत्थं छरुप्पवायं धणुन्वेयं हिरण्णपाणं सुवण्णपाणं
सुत्तखेइं पट्टखेइं नालियाखेइं पत्तच्छेज्जं कडगच्छेज्जं सज्जीवं
निज्जीवं सउण्णयमिति । तण्णं से फलायरिणं तं दट्ठपइन्नं
दारुणं लेहाइयाओ गणियप्पहाणाओ सउण्णयपज्जयसाणाओ
यावत्तारिं फलाओ सुत्तओ य अत्थओ य गन्धओ य कर-
णओ य सिक्कायेत्ता सेहायेत्ता अम्मापिऊणं उवणेहिइ ।
तण्णं तस्स दट्ठपइन्नस्स दारुणस्स अम्मापियरो तं फला-
यरिणं पिउलेणं असण्णपाणखाइमसाइमेणं वत्थगन्धमहालं-
कारेणं सप्पारिस्सन्ति संमाणिस्सन्ति । २ पिउल जीविया-
रिहं पीइदाणं वलइस्सन्ति, २ पडिविसज्जेहिन्ति ॥

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४० [तण्णं से दट्ठपइन्ने दारुण उम्मुक्कवालभावे विज्ज-
यपरिणयमत्तं जोत्तणगमणुप्पसे यावत्तारफलापण्डिणं अट्ठा-
स्सविद्धेसिण्णगारभासाविसारणं नववत्तसुत्तपडियोद्धणं शीय-
रं गन्धयनइकुसले सिङ्गागारारचारुवेसे संगयगय-
इसिपमणियचिट्ठियविलाससंलायनिउण्णजुत्तोययारकुसले ह-
यजोही गयजोहो बाहुजोहो बाहुण्णमही अलंभोगसमत्थे
साट्ठसिणं घियालचारो याधि भविरसइ । तण्णं तं दट्ठपइन्नं
दारुणं अम्मापियरो उम्मुक्कवालभावं जाय विद्यालचारिं य
विद्याणिता पिउलेहिं अयमोगेहिं य पाणमोगेहिं य लेणमोगेहिं
य पयमोगेहिं य सयणमोगेहिं य उवनिमन्तेहिन्ति । तण्णं

णं से ददपइये दारय सेहि विउलेहि अग्रभौषहि जाव
 सयणभोगेहि नो सच्चिद्विह नो गिज्झिद्विह नो मुच्छिद्विह नो
 अज्झोषवज्जिद्विह । से जहानामप पठमुप्पले इ वा पठमे इ
 वा जाव सयसहस्सपत्त इ वा पडे जाय जले संवुइडे नोव-
 लिप्पइ पट्टरपणं नोवल्लिप्पइ जलरपणं, वयामेय ददपइये
 वि दारय कामेहि जाय भोगेहि संयट्ठिष नोवल्लिप्पिद्विह
 मित्तनाइनियगसयणसंयन्धिपरिज्जेणं । से णं तद्वाक्याणं
 घेराणं अन्तिप केवलं बोहि पुज्झिद्विह, २ मुण्डे मयंसा
 अगाराओ अणगारियं पव्वइस्सइ । से णं अणगारे भवि-
 स्सइ, ईरियासमिइ जाव सुहुयहुयासणो इय तेयसा
 जलन्ते । तस्स णं भगवओ अणुत्तरेणं नाणेणं मयं दंसणेणं
 चरित्तेणं आलपणं विहारेणं अज्जवेणं महवेणं लाभवेणं
 खन्तीए गुत्तीए मुत्तीए अणुत्तरेणं सव्वसंजमतयसुचरिय-
 फलनिव्वाणमग्गेणं अप्पाणं भायेमाणस्स अणन्ते
 अणुत्तरे फल्लिणे पडिपुण्णे निरावरणे निव्वाधाए केवलवर-
 नाणदंसणे सप्पुप्पज्जिद्विह । तप णं से भगवं अरहं जिणे
 केवली भयिस्सइ, सदेवमणुयासुरस्स लोमस्स परियाणं
 जाप्पिद्विह । तं जह्वा-आगइं गइं ठिइ चवणं उचचाय तहं
 फडं मणीमाणसियं एइयं भुत्तं पडिसेधियं आवीकम्मं रद्दो-
 कम्मं-अरहं अरहस्सभागी, तं तं भणवयकायजोगे वट्ठ-
 माणाणं सव्वलोए सव्वजीपाणं सव्वमावे जाणमाणे पासमाणे
 विहरिस्सइ । तप णं वट्ठपइये केवली पयारुवेणं विहारेणं
 चिहरमाणे वहुइं चासाइं केवल्लिपरियाणं पाउणिता अप्पणो
 आउसेलं आभोएत्ता वहुइं भत्ताइं पव्वफलाइस्सइ । २ वहुइं
 भत्ताइं अणसगाए छेइस्सइ । २ जस्सट्ठाए कीरइ नग्गभावे
 मुण्डभावे-केसलोए वम्मवेरयासे अण्हाणणं अदन्तवणं अणु-
 चहाणणं भूमिसेजाओ फलहसेजाओ परधरपवेसो लज्जाव-

लुद्धादं माणावमाणादं परेसिं हीलणाओ खिसणाओ गरहणा
उच्चावया विरूया याचोसं परीसहोयसग्गा गामकण्टगा अहि-
यासिज्जन्ति तमहं आराहेइ । २ चरिमेहिं उस्सासनिस्सा-
सेहिं तिज्झिहिइ युज्झिहिइ मुच्चिहिइ परिनिव्वाहिइ सव्व-
दुक्खाणमन्तं करेहिइ ” ॥

४१. “सेवं भन्ते, सेवं भन्ते” ति भगवं गौयमे समणं
भगवं महायोदं वन्दइ नमंसइ । २ संजमेणं तवसा तवसा
अप्पाणं भावेमाणे चिहरइ ॥

॥ निस्त्येषो ॥

॥ पणसिकहाणयं समत्तं ॥

TRANSLATION.

THE TALE OF PRADESHI.

1 By what, O revered sir, was that divine godly power, that divine godly lustre, that divine godly prowess got, obtained and secured by god Suryabha? Who was he in (his) former birth? (And) what was his name, (and) who was he by family (Gotra)? In what village (upto) or residence (did he dwell)? (And) by what giving, what earning, what doing, what practising, or after having heard and listened to what noble and religious discourse of an ascetic or a Brahmin possessing the said merits, was that divine power of gods (upto) that divine dignity, got, obtained and secured by god Suryabha? [asked Indrabhuti Gautama to Lord Mahavira]

2 Then, the (revered) ascetic, Lord Mahavira, having called revered Gautama said as follows Verily, Gautama, (he attained it) in the following way.— In that time, in that epoch here in the continent of Jambudvīpa in the country Ilhāvasthā there was a prosperous, peaceful and rich province, named the Kekavardhā. In that province Kekavardhā, there was a prosperous, peaceful, rich, and (upto) charming town called Sevasthā. Outside that town of Sevasthā, in the north-eastern direction, there was a charming pleasure-garden, like (the garden of Indra called) the Nandavāra, rich with fruits of all seasons covered at all places with pleasant, fragrant, and cool shade, and rice (also . . .) and charming. In that town of Sevasthā, there

lived, a king named Pradeshi, who was great like the Himalayas (upto), (who was) impious, sinful, notorious for his unrighteousness, a follower of impiety, encouraging the doctrine of 'kill, eat, break,' fierce, savage, law, with blood smeared hands, and rich, clever in cheating, fraud, trick, revenge, plots, and deceits, gaining by magic, devoid of character, not observing vows, mentless, without decorum, not practising restrictions, and the Poshadhi fasting, rising up like a planet of sinfulness for the killing, slaughter, and extermination of many biped, quadruped, animals, beasts, birds and reptiles, who did not stand up to elders (in respect) showing no modesty, employing no humility towards the ascetics or the learned, and (who) did not properly manage the taxes and tributes of his kingdom //

3 Of that king Pradeshi was a queen named Surya Lanta, of delicate hands and feet (of the description of queen Dharini) who was in deep love with king Pradeshi, and who never failed him in love and lived enjoying (with king Pradeshi) all the desired pleasures of sounds (music), forms etc. Of that king Pradeshi was the eldest son Suryakant, the son of queen Suryakanta, of delicate hands and feet (upto) and charming. That Prince Suryakant was the heir apparent who himself looked after king Pradeshi's kingdom, empire, army, vehicles, treasury, store-house, harem and the country.

4 Of that king Pradeshi was an elder cousin and friend, named Chitra a charioteer, who was rich (upto) and not vanquished (even) by many, expert in the use of negotiation war (punishment) dissensions, bribing, science of political economy and deliberation (over what has been perceived) endowed with four kinds of intellects—the inborn, trained, empirical, and that obtained by maturity of age, who

was worthy to be consulted by king Pradeshi in many king ly duties, reasons, family affairs, counsels, secrets, confidential matters, and decisions, who was the pillar, authority, support, prop, and the eve, who had become the pillar, the authority, the support, and the prop in every place and ground who had gained confidence (of the king) who was permitted (by the king) to move freely, and who was medulating on the yoke (of administration) of the kingdom

5 In that time, in that epoch, was a prosperous, peaceful, and rich country named Kanala. In that country of Kanala was a town named Savatthi, which was rich, peaceful, prosperous, (upto) and charming. Outside that town of Savatthi, in the north eastern direction, was an ancient (upto) and fine pleasure-garden named Koshtaka. In that town of Savatthi lived a king named Jitasatru, a neighbour of King Pradeshi, who was great like the Himalayas, (etc). On a certain day that king Pradeshi got prepared a gift, very valuable, befitting, extensive and fit for a king, having prepared it, (the king) called the charoteer, Chitra, and then said thus "You, Chitra, go to the Savatthi town, and carry this valuable (upto) gift to king Jitasatru, and stay there, yourself looking over those kingly duties, state actions, state policies, and state transactions, with king Jitasatru having said so, he dismissed him

6 Then, that charoteer Chitra, being so addressed by king Pradeshi, being pleased (upto) and having heard that, took that valuable (upto) gift, and (then) went away from the presence of King Pradeshi. Having gone away, he went (to the place) where his own house was, in the heart of the town of Savatthi. Then, he put that valuable (upto) gift and called his domestic servants. And

having called them, he said as follows "O (you) lovable like gods, bring quickly the horse-chariot already yoked, equipped with an umbrella (upto—) and four bells (upto—) (and) report (that you have obeyed my order)". Then those domestic servants, having promised to do so, quickly brought the chariot drawn by horses, already yoked, equipped with an umbrella, (upto—) ready for war, and with four bells, and reported (that they had obeyed) the order. Then, that secretary (charioteer) Chitra, having (thought and heard) this matter (upto—) (and) (pleased) in his heart, having bathed, having given offerings, having done auspicious marks (on the forehead) and propitiatory rites, ready with a mail and an armour tied (on his body), having tightly fastened a (leather) band to the bow, having put on a necklace and having tied and worn an excellent band of medals (possessing royal insignia) and having taken weapons and missiles, he took that valuable (upto—) gift, having taken it, he went where the four-belled horse-chariot was (standing), having gone, he ascended the horse-chariot, then, surrounded by many persons, ready for fight, and possessed of weapons and missiles, and with an umbrella decked by garlands and wreaths of Korant flowers held over his head, and surrounded by a group, party and band of soldiers, he went out of his house, and passed through the midst of Sevaviva town. Then with comfortable campings and morning meals, making halts on the way at short distances, (passing) through the centre of the Kekayardha country, he went where there was the Kunala country and the Savatthi town. He entered the Savatthi town and went (to the place) where there was the palace of king Jitasatru, and the outer hall of audience; then, he checked the horses, stopped his chariot not down

from it, and took that gift. Having taken it, he went (to the place) where there was the inner chamber of king Jitasatru. He hailed the king, Jitasatru with success and victory, having saluted (him) with folded hands. Having done so, he placed before him that valuable gift. Then, that king Jitasatru accepted that valuable gift from that secretary, Chitra. Then, he welcomed, honoured and allowed him to go, and gave him a palace situated by the side of a principal street. Then, that secretary, Chitra, being thus dismissed, went away from king Jitasatru and went (to the place) where there was the outer chamber and the four-belled horse-chariot. Then, he ascended the four-belled horse-chariot, and through the midst of the Savatthi town, he came to the palace on the principal street, checked the horses, stopped the chariot, and got down from it, and there, having done auspicious marks (on his fore head) and propitiatory rites, dressed in best clothes which were auspicious, clean and deserving for a visit (to the honourable people), having decorated his body with few but costly ornaments, having taken his meals, and returning after that, in the first and the last parts of the day, being entertained by songsters and dances, being treated with dancing, singing and sporting, he thus lived enjoying five kinds of human sensual pleasures, of sound, touch, taste, form and scent.

7 In that time, in that epoch, a pupil of Parivāṇath, Kesi by name, an ascetic from boyhood, possessed of good birth and family, strong, handsome, modest, possessed of knowledge, faith and conduct, of restraint (of mind, speech and body), and humility, possessed of restraint in (the matter of his) humility, full of ^{wisdom} ~~power~~, lustrous, brilliant, glorious, who had subdued anger, pride, conceit, greed, sleep, senses and miseries, free from the desire to live (a longer life) and fear of

death, devoted to austerities, good qualities, right-conduct (rules for getting food by begging and such other things) ascetic conduct (as keeping up of vows), restraint, straightforwardness, tenderness, modesty, forbearance, freedom (from greed etc.) learning, chanting holy mantras, celibacy, Naya rules of conduct, purity, knowledge, faith, character, having studied fourteen Purāṇas, possessing four kinds of knowledge surrounded by five hundred monks, wandering in due course going from one village to another, moving comfortably, came up (to the place) where there was the Savatthi town and the Kositaka Chātṛa. (And) outside the town of Savatthi, in the Kositaka Chātṛa, he accepted a proper and (permitted) residence and lived there, purifying himself by practicing restraint and austerities.

8 Then, in that town of Savatthi, on triangular paths, places where three roads meet, on squares, on places where more than four roads meet in four-faced palaces and on main streets there was a great noise or hoar, or bustle, or speaking or wave, or gathering of people (upto——) the assembly waits upon. Then, that secretary having heard and seen that noise and din of people, such a thought arose (in him) "Is it that to-day, in this town of Savatthi, is a festival in honour of Indra, or Kṛtṛi, or Rudra, or Muktā, or Serpent, or spirit (of the dead), or Yakṣa, or Stupa (mound covering holy relics), or pleasure-garden, or tree, or mountain, or cave, or well, or river, or sea, that these many Ugras, Bhogas, Hajaryas, Ishvakas, Kāṣṭhikas, Jnatras, Kauravas, (upto——) rich persons, and their sons, (all) having bathed and given offerings (the rest of the description as given in the Anupavāsa-sūtra), some on horse back, (upto——) some on elephants, some on foot, go out in great groups?" He thought so. Having thought so, he called his attendant. Then he said thus, "O you, lovable like gods, is it that to

day in this Savatthi town is a festival in honour of Indra, or (upto—) sea, that these many Ugras, Bhogas (upto—) go out (in great groups)?” Then that attendant, having got a definite information about the arrival of young monk Kesi, with his hands folded, (upto—) congratulating the secretary, Chitra said this “There is no festival in honour of Indra, or (upto—) sea to day in this Savatthi town that these many (upto—) go in groups O you, lovable like gods, ¹⁴verily, a disciple of Parsvanath, a monk from boyhood, named Kesi, of good birth, (upto—) going from one place to another, having come here, (upto—) lives So, to day, in this town of Savatthi, many Ugras, (upto—) rich men, and their sons, some with an intention to salute (him) (upto—) go in big groups”

9 Then that secretary, Chitra, having thought and heard this matter in the presence of the attendant, pleased and satisfied (upto) in (his) heart, called his domestic servants and then told (them) thus “O (you) lovable like god, bring quickly the four belled chariot drawn by horse”, already yoked,” (upto) they brought it, equipped with an umbrella Then that secretary, Chitra, having bathed, having given the offerings, having done auspicious marks (on his forehead) and propitiatory rites, dressed in best clothes which were auspicious, clean and deserving for a visit (to the honourable people), having decorated his body with few but costly ornament, went (to the place) where there was the four-belled horse-chariot, having gone, he ascended the horse-chariot, (and then) with an umbrella decked by garlands and wreaths of Korant flowers held over his head, and surrounded by a band, a group of soldiers, (etc) went out through the midst of the Savatthi town, and went (to the

place) where there was the pleasure-garden . Koshtaka and where there was the young monk, Kesi. He checked the horses not very far from the young monk, Kesi, and stopped the chariot. He got down from the chariot and went (to the place) where there was the young monk, Kesi, and three times went round the young monk, Kesi. He bowed down and saluted. Then, not very far from and not very near him, waiting upon him, bowing him down, with folded hands in front of him, served him modestly. Then, that young monk Kesi gave a sermon on the four rules of restraint to see stary Chitra and that very big and respectable gathering (of) (people) {They were abstinence from doing all kinds of injury to living beings, abstinence from telling all kinds of falsehood, abstinence from taking all that is not given (theft), and abstinence from all kinds of sexual intercourse. Then that very big and respectable assembly, having thought and heard religion from the young monk, Kesi, returned to the direction from which it had generated. Then that secretary, Chitra, having thought and heard religion from the young monk, Kesi, and being pleased, (upto——) in his heart, rose up and stood, and three times went round the young monk, Kesi, and bowed and saluted (him), and said this (unto him): "Revered Sir, I put my faith in the teaching of Nirgranthas. I trust, revered Sir, the teaching of Nirgranthas. I respect, revered Sir, the teaching of Nirgranthas. The teaching of Nirgranthas is, revered Sir, like this. The teaching of Nirgranthas is true. It is not false, revered sir, the teaching of Nirgranthas. This teaching of Nirgranthas is quite clear (allowing no doubt). True (indeed) is the matter that you have spoken," having done so, he bowed down and saluted, and

giants, Kinnaras, Kimpurnas, eagles, Gandharvas, great serpents and by bands of gods, and without doubt, without hesitation, without uncertainty in the teachings of Nirgrantha and having obtained and accepted the sense (of the religion) having questioned and understood the sense, and (hence) definite about the sense (of the religion), being attached with love and liking from the depth of his bones and marrow that 'this, sir, teaching of Nirgrantha is the truth, this is the highest truth—emanation, all the rest untruth' one who had raised up (his) door bolt, and was with open doors whose entrance into the harems and houses was liked (by people) rightly observing the complete Pwadha fasts on the fourteenth, eighth, the new moon, and the full moon days, supplying the Jain monks unobjectionable and desirable eating, drinking, dried fruit, and sweetmeat, a seat, wooden plank, bedding and clothes, (begging) bowls, blankets, and pieces of cloth for wiping off feet, and drugs and medicines, and (raising his soul by) practising many vows, such as the Sil Vratas, Guna Vratas, abstinences, and Pwadha fasts, and looking to those state affairs (upto) and state businesses with king Jitasatru lived (there)

11 Then, that king Jitasatru on some other day, made ready a valuable (upto) gift and called the secretary, Chitra and said so "You, Chitra, go to the Seyasura town, and take this valuable (upto) gift to king Pradeshi, and on my behalf as spoken by me request him in words true and doubtless," having said so, he dismissed him. Then that secretary, Chitra, thus dismissed by king Jitasatru, took that valuable (upto) gift, and (upto) went away from king Jitasatru. He passed through the middle of the Sarathi town, and went (to the place) where there was the palace

by many bipeds (upto) and reptiles?" "No", "Why?" "O lord, it is full of troubles" "Similarly, O Chitra, in the Sevaviya town, dwells your King Pradeshi, impious (upto) and who does not properly manage the taxes and tributes. Thus, how, O Chitra, shall I approach the Sevaviya town?" Then, that secretary, Chitra said the following to Kesi, the young monk,—“What, O lord, have you to do with King Pradeshi? Many others are there, O Lord, in the Sevaviya town, lords, police-guards (upto), great merchants and others, who will salute you, lovable like gods, (upto) wait upon you, offer you plenty of food, drink, dried fruit, and sweets, and will invite you with articles (to be returned after use by a monk), wooden seat, plank, bedding, and mat” Then that Kesi, the young monk, said the following to secretary Chitra “At a proper time, I will, O Chitra, come there”

12 Then, that secretary Chitra bowed and saluted Kesi, the young monk, and from his presence, and from Koshika Chaity returned, and went (to the place) where there was the palace on the principal street, and called his domestic servants, and said, “O you, lovable like gods, bring quickly the four-wheeled chariot drawn by horses, already yoked” (And then) just as he started from the Sevaviya town, he (started) (and) came where there was the Kekayanilla, the Sevaviya town, and the Mrgavana pleasure-garden, and called the keepers of the garden and said thus “O you, lovable like gods, when that disciple of Parivrajath, a monk from boyhood, named Kesi, going from one place to another, from one village to another, comes here, (then) you lovable like gods salute and bow down to him and permit him a proper (and a permitted) residence, and offer him wooden seats (etc) and then report quickly (having obeyed) this order” Then, those keepers of

the garden, being thus addressed by the secretary. Chitra, being pleased and satisfied (upto ..) in their hearts, with hands folded, said thus "All right, (we will do so) " Those words of order were listened to with modesty

13' Then that secretary, Chitra went (to the place) where there was the Seyaviya town, and entered it through its midst, and went (to the place) where there was the abode of King Pradeshi, and the outer hall of audience. He checked the horses, stopped the chariot, and descended from it, and took that valuable gift, and went (to the place) where there was king Pradeshi. He offered that valuable gift to him with hands folded and with congratulations. Then that king Pradeshi accepted that valuable gift from secretary Chitra, and welcomed, and respected him and then dismissed him. Then, that secretary, Chitra, being thus dismissed by king Pradeshi, being pleased (upto) in his heart went out from the presence of King Pradeshi, and went (to the place) where there was the four-belled chariot and ascended it. Then, (he) checked the horses, stopped the chariot, and descended from it. Then, having bathed, (upto) he went up in his excellent palace, with the heads (surfaces) of drums being sounded, with thirty two kinds of dances being performed by excellent young women, being treated with dances, songs and amusements, he thus lived enjoying (all the) desired pleasures of all sense, as sound, touch etc.

14. Thus one day the young monk, Kesi returned the wooden seat, plank, bed, mat and (other) articles offered (to be returned after use), and went out of the Keshitaka Chaiti and the Sarathi town, and moving with five hundred monks came to the Kekayardiha country, the Sevavira town and Mingavan garden, and lived practicing restraint and penance.

and purifying himself, having accepted the proper and permitted residence

15 Then, in that Seyaraya town, on places where four roads meet (upto) there was a great noise of (...upto), assembly dispersed. Then, the keepers of the garden, having known this matter, being pleased and satisfied (upto) in (their) hearts went (to the place) where there was the young monk, Kesi, and saluted and bowed down to him, and offered a proper residence and articles (to be returned after use) (upto) mat etc., and asked his name and family, and having so ascertained, retired to one corner of the place and talked thus amongst themselves "Here has come, arrived, and encamped the young monk Kesi, moving about in due course, going from one village to another, on hearing whose name and family, he (Chitra) was so pleased and satisfied in heart. The monk lives in a proper residence in this very Sevanya town. So, we shall go, O lovable like gods, to secretary Chitra, and communicate to him this desired and loved thing that he might be pleased. They listened to this matter in each other's presence, and then went to the Seyaraya town and (to the place) where there was the abode of secretary Chitra, and there went (to the place) where there was secretary Chitra, and congratulated him with folded hands, and said thus "O lovable like gods, this Kesi the young monk, whose sight you long for, (upto) you desire, and on hearing whose name and family you become delighted, has, moving about in due course, encamped here."

16 Then, that secretary Chitra having heard and known this matter from the keepers of the garden being pleased and satisfied (upto) stood up from his seat, got down from (his) foot stool took off his sandal, wrapped his

scarf round his face, and with his palms joined into a ^{a hollow} cavity, walked seven or eight steps towards the direction of the young monk, Kesi, and giving a turn round his head by raising his cavity formed by his palms over the head, said thus "My salutations to the Tirthankaras, (upto) who have obtained the state of perfection! My salutation to the young monk, Kesi, my religious preceptor and teacher! I, here, bow down to him there! He may see me!" Having done so, he saluted and bowed. (Then,) he welcomed and respected the keepers of the garden with plenty of clothes, scents, garlands, and ornaments, and gave plentiful of gifts, out of love, fit for their living (maintenance), and dismissed (them). Then, he called his domestic servants, and said thus "O lovable like gods, quickly bring hither the four-belled horse-chariot, already yoked and (upto) report." Then, those domestic servants (upto) quickly brought that horse-chariot, equipped with an umbrella and a flag, and reported the order (having been obeyed). Then, that secretary Chitra, having heard and known this matter from the domestic servants, being pleased and satisfied in his heart, having bathed, and given offerings, (upto and having decorated his) body, went to the four-belled horse-chariot (upto and) ascended it, with a garland of Korant flowers (upto and) surrounded by a band of warriors, and waited upon him (upto) the end of the religious discourse.

17 Then, that secretary Chitra, having heard and known religion from the young monk, Kesi, being pleased and satisfied, having stood up, said thus "It is right, O Lord, that our king Pradeshi is irreligious (upto) and does not manage the taxes and tribute of his own kingdom properly. So, it would really be very beneficial to king Pradeshi and to those many bipeds, quadrupeds, animals,

beasts, birds and reptiles, to many ascetics, Brahmans and monks, if you, O lovable like gods, would expound religion to king Pradeshi. Therefore, if it be so, it would be very beneficial to king Pradeshi, and to all his country."

18. Then, that young monk Kesi said so to secretary Chitra "Thus, it is by four reasons, O Chitra, that a person would not get a hearing of the religion expounded by the Kevalin (perfect being). It = he does not go to, does not salute, does not bow down, does not receive and does not respect a monk or a (learned) Brahmin who has come in a park or a pleasure garden, does not worship = good and auspicious Chaitya of a deity, does not inquire into the meaning, reasons, questions, motives and explanations (of religious matters), by this reason, O Chitra, persons do not get a hearing of the religion expounded by the Kevalin he does not go to (upto) a monk (etc) in an Upashraya, by this reason also, O Chitra, persons do not get a hearing of the religion expounded by the Kevalin, he does not wait upon a monk or a (learned) Brahmin when on a begging tour, and does not offer plenty of food, water (drinks), dried fruit and sweets, does not inquire into the meaning (etc), and by this reason, O Chitra, persons do not get a hearing of the religion expounded by the Kevalin. Even when he comes across a monk or Brahmin, he stands concealing himself by his hands, clothes, or umbrella, and does not inquire into the meaning (etc) then by this reason also, O Chitra, a person does not get a hearing of the religion expounded by the Kevalin. By these four reasons, O Chitra, a person does not get a hearing of the religion expounded by the Kevalin. By four reasons, O Chitra, a person gets a hearing of the religion expounded by the Kevalin."

him. It is he goes to, salute, bow down (upto), wait upon a monk or a (learned) Brahmin in a park or a pleasure-garden, and inquires into the meaning (etc), by this also a person gets a hearing (etc). In that way one waits upon a monk (etc) in an Upashraya or when on a begging tour, and offers plenty of food (etc), and inquires into the meaning (etc); by this also (one gets a hearing) (Even) if he comes across a monk (etc) and there also, if he does not stand concealing himself by his hand (etc) then, by this, *even also, a person* gets a hearing of the religion expounded by the Keralin. Your king Pradeshi, O Chitra, stand concealing himself when a monk (etc) is in a park (etc), and all that to be stated as in the first description. Then, how, O Chitra, can I expound religion to King Pradeshi? Then, that secretary Chitra said thus to the young monk, He: 'Certainly, O Lord, one day four horses were brought as a present by Kambojas. One day, they are to be given to King Pradeshi by me. So, O Lord, by that excuse, I shall soon bring King Pradeshi to you, lovable like gods. So, do not O lovable like god, be tired of expounding religion to King Pradeshi, as you would like (to do). You should expound religion to him without being tired.' Then that young monk Kesi said thus to secretary Chitra 'Even so, shall I know, O Chitra.' Then that secretary Chitra saluted and bowed down to Kesi the young monk, and went (to the place) where there was the four-bellied horse-chariot, ascended the four-bellied horse-chariot, and returned to the direction from which he had come.

19. Then, at dawn, when the night had turned into morning and it was whitish morning, with blooming blue lotuses, and gently opening red ones, that secretary Chitra, having performed necessary tie-duties, the sun with its thou-

and rays shining with brightness, came out of his own house, and went (to the place) where there was the abode of king Pradeshi, and king Pradeshi Having gone, with folded hands, (etc.), he congratulated king Pradeshi with success and victory, and said thus 'Thou, have I obtained as a present four horses from Kamboja. One day they are to be presented by me to you, lovable like gods. See those horses, my lord standing here.' Then that king Pradeshi said thus to secretary Chitra "Chitra, you go, bring those four horses already yoked to a horse-chariot, and report." Then, that secretary Chitra, being so addressed by king Pradeshi, being pleased (etc.) in heart, brought (the chariot) and reported the order (being obeyed). Then king Pradeshi, having heard and known the matter from the secretary, Chitra, being pleased (etc.), having adorned his body with few but valuable ornaments, came out of his abode, and went to the place where there was the four-wheeled horse-chariot and ascended it. He passed through the midst of the Setavira town. Then that secretary Chitra drove round the chariot many leagues. Then that king Pradeshi, being exhausted due to heat, thirst and wind (coming into the chariot due to the speed) of the chariot, said to the secretary, Chitra "Chitra, my body is exhausted, turn back the chariot." Then, that secretary Chitra turned the chariot back, and came (to the place) where there was the Mangavara garden, and then said to king Pradeshi "Thou, O lord, is the garden Mangavara. Here, we may well remove the fatigue and exhaustion of the horse." Then, that king Pradeshi said thus to secretary Chitra "Let it be so, Chitra." Then, that secretary Chitra came to the Mangavara garden, and not very far from the young mark. Kesi. Having come up, he at once checked the horses, stopped the chariot, got down from the

chariot, unyoked the horses, and said thus to king Pradeshi
 "Here shall we remove the fatigue and exhaustion of the horses." Then, that Pradeshi descended from the chariot. And (there) removing the fatigue and exhaustion of the horses, with secretary Chitra he saw (the place) where the young monk Kesi was preaching religion very loudly in the centre of a very big and respectable assembly. Having seen, such a thought arose in him. "Verily, the dullards serve a dullard, the shamed serve a shamed, the fool serves a fool, the illiterate serve an illiterate, the ignorant serve an ignorant. How is it that this person though dullard, shamed, foolish illiterate, and ignorant is possessed of lustre, modesty, and bright body? What food does this person take, how does he digest, eat, drink, offer, and take, that he speaks so loudly in the centre of so great a congregation, an assembly of men?" He thought so, and said to secretary Chitra "Chitra, verily the dullards serve a dullard (etc upto), speaks in an assembly of men? I am not able to move freely even in the ground of my own garden." Then, that secretary Chitra said thus to king Pradeshi "This is, O lord, the disciple of Parsvanath, named Kesi, a monk from boyhood, possessed of good birth (etc,) possessing four kinds of knowledge, and Avadhi Jnana limited to a certain extent, and living upon others." Then, that king Pradeshi said thus to the secretary, Chitra: "Do you say that he is possessed of limited Avadhi Jnana, and living upon others, Chitra?" "Yes, lord, I do say that he is possessed of limited Avadhi Jnana and lives upon others." "Is the man fit to be approached by me, O Chitra?" "Yes, lord, he is fit to be approached." "Shall we approach the man, Chitra?" "Yes, lord, we may approach."

20. Then, that king Pradeshi, with secretary Chitra approached (the place) where there was the young monk, Kesi, and standing not very far from the young monk, Kesi, said thus "Are you, sir, possessed of limited Avadhi Jnan, and living upon others?" Then, that young monk Kesi, said thus to king Pradeshi "Just as traders in Anka jewels, or traders in conches, or traders in tusks, desiring to evade the taxes, do not inquire about the right route, in the same way, you, Pradeshi, desiring to avoid decorum, do not ask me properly. Say, is it right, Pradeshi, that on seeing me this kind of thought arose in you 'The dullards serve a dullard (etc upto) I am not able to move in my own garden!' Is this matter, Pradeshi, quite right?" "Yes, it is." Then that king Pradeshi said thus to Kesi, the young monk "By what sort of knowledge or faith is it, that you knew and saw, such kind of my thought and determination arisen in my mind?" Then, that Kesi, the young monk said thus to king Pradeshi "In this way, Pradeshi, is our five fold knowledge of Nirgranthas expounded. It is knowledge obtained from five senses and mind, knowledge obtained from the sacred literature, knowledge of objects situated within a certain distance (which varies from soul to soul), direct knowledge of the thoughts of others, and the perfect knowledge of all things. The knowledge obtained from five senses and mind is expounded in four varieties, it is general knowledge, reflection on what is perceived, specific determination of a thing, and retentiveness. And what is that knowledge called I gya? It is described to be of two kinds as in the Andu

Sutra (etc upto) that is the knowledge obtained from five senses and mind. What is that knowledge obtained from the sacred scriptures? It is described to be of two kinds it is—from the Angas, and outside them, to be stated upto Drishtivada. Avadhi Jnana is of two kinds knowledge produced by contact with the world of gods and the hell-beings, and intellectual knowledge etc, got by the action of destroying the natural karmas, and forcing the immature karmas to mature, as described in the Nandi Sutra. The knowledge of the thoughts of others is described to be of two kinds it is—simple mental knowledge, and telepathic knowledge. So also Kevala Jnana, all to be described as above. Among them, that which is the knowledge obtained from five senses and mind is in me in them, that which is the knowledge obtained from the sacred scriptures is also in me, in them, that which is the knowledge of objects situated within a certain distance is also in me, in them, that which is the knowledge of the thoughts of others is also in me in them, that which is the Kevala Jnana is not in me. That is only in the revered Arihants. It is by this fourfold knowledge of a Ubhadramatha that I, O Pradeshi, know and see that in you such a thought has arisen.

21 Then that king Pradeshi asked thus to Kesi, the young monk, "May I sit down here?" "Pradeshi, you are certainly the knower in this garden ground." Then that king Pradeshi, sat with secretary Chitra, not very far from Kesi, the Kumarashramana, and said thus to Kesi, the young monk "Is it, lord, the faith, thesis, view, religious liking, basis, preaching, thought, standard, measure, authority and religious quest of you,

Nirgrantha Shramanas (Jain monks), that the soul is different and the body is different, and that the soul is not the same as the body?" Then that Kesi, the Kumarashramana, said thus to king Pradeshi. "Pradeshi, is the faith (etc.) upto—religious quest of our Nirgrantha Shramanas (Jain monks) that the soul is different, and the body is different, and that the soul is not the same as the body." Then, that king Pradeshi said thus to Kesi, the Kumarashramana: "If it is the faith (etc.) (upto...) religious quest of you, Nirgrantha Shramanas, O lord, that the soul is different, and the body is different, and the soul is not the same as the body—well, then, there was a grandfather of mine, he in the Jambudvīpa, in the Seyaviya town, who was irreligious (...upto), and did not properly manage the taxes and tributes of his own kingdom, who according to your saying, having earned many sinful deeds, full of filthiness, having died at the proper time, might have been born in any of the hells as a being in hell. I was the grandson of that grandfather, very dear, charming, loved, pleasing, steadfast, trustworthy, agreeable, much honoured and approved of by him, like a chest of jewels (to him), the joy of (his) life, as causing joy in (his) heart, was even rare to hear like the flower of a fig-tree, much less to see. So, that grandfather, having come to me, would say: 'Verily, I was your grandfather, O grandson, in the very Seyaviya town, and was irreligious (upto...) and did not properly manage the taxes and tributes; therefore I was born in hell, having earned a lot of sinful acts full of filthiness. So, don't you, O grandson, become

irreligion and manage the taxes and tributes improperly. Don't you also earn such a lot of sinful acts, (upto) or you will be born (etc)'. Therefore, if that grandfather would come to me and say so, I would believe, get convinced and put faith in (the principle) that the soul is different, and the body is different and the soul is not the same as the body. But as my grandfather did not come to me and say so, my determination that the soul is the same as the body is well-established, O long lived monk'. Then, that Kesi, the Kumarashramana, said thus to king Pradeshi: "Have you, Pradeshi, a wife named Suryakanta?" "Yes, I have." "If, you, Pradeshi, see that queen Suryakanta, having bathed and given offerings, and having done auspicious marks (on her forehead), and propitiatory rites, and adorned with all kinds of ornaments, experiencing desired human pleasures of five types, as of sound, touch, taste, form and smell, with some person who is (upto.) adorned with all kinds of ornaments, what punishment would you inflict on him, O Pradeshi?" "I would, sir, give him the punishment of his hands being cut off, or his feet being cut off, or make him stand on a stake, or get him pierced by a pole, or would deprive him of life by a single blow and sever his head from his body as a peak from a mountain." "If that person, Pradeshi, would then say this to you. 'Sir, do not get my hands (etc) cut off or deprive me of my life for a moment, till I say this to my friends, caste-people, and near family members, relatives and servants. O lovable like gods, certainly, having done sinful acts I experience this

kind of calamity, so, don't you, O lovable like gods, also commit such sinful acts : Don't you also experience the same calamity, as I do ? Will you, Pradeshi, hear, even for a moment, that person's matter ? "No, such a thing is not possible." "For what reason ?" "Sir, that person is guilty." "So also, Pradeshi, your grandfather was an irreligious man (etc.) and did not properly manage the taxes and tribute. And he, as I said, having done many sinful acts, is born in hell. And of that grandfather you were a dear and charming grandson (etc. upto) much less seeing. He really wishes to come soon to the world of human beings but he is not able to come here soon. It is due to four reasons, O Pradeshi, that a person recently born in hell as a hell being is not able to come here. (Firstly), suffering very terrible pains there, he wishes to come soon to this world of human beings, but is not able to do so. (Secondly), a person recently born in hell as a hell-being, being again and again watched by the guardians of the city (of hell) cannot come soon to the human world, though he wishes to do so. (Thirdly), a person recently born in hell as a hell-being is not able to come soon to the world of human beings, as his actions, whose fruit is to be experienced in hell, are not exhausted, experienced, and annihilated. (Fourthly), as also the acts that determine the duration in hell, are not exhausted, experienced and annihilated, a person, wishing to come soon to the world of humans is not able to do so. By these four reasons, O Pradeshi, a person recently born in hell as a hell being desires

to come to the world of the human beings . .but is not able to come soon. So, believe, O Pradeshi, that the soul is different, the body is different and the soul is not the same as the body "

22 Then that king Pradeshi said thus to Kesi, the Kumarashramana " This is, lord, a clever simile, and by that cause he does not come near again. Certainly, sir, I had a grandmother in this very Seyaviya town, who was religious (etc) had a religious mode of conduct, a follower of Shramanas (a Jain), knowing the Jivas and non-Jivas (etc), and purifying herself. She, according to your saying, having earned a large amount of merit, died at her proper time, and must have been born in some heaven. I was the grandson of that grandmother, dear, charming (upto ...) much less seeing. So, if that grandmother would come to me and say "Grandson, verily, I was your grandmother, in this very Seyaviya town, religious (upto.....) and with a religious mode of life. Then, having earned a large amount of merit, I was born in one of the heavens. So, you also, grandson, become religious (etc) Then, you also, by earning a great amount of merit, will be born in one of the heavens. So, if the grandmother, having come to me, would say so, I would believe, get convinced, and put faith in the principle that the soul is different, the body is different, and the soul is not the same as the body. But as that grandmother did not come to me and say so, it is my firm determination that the soul is the same as the body, and the soul and the body are not different. " Then, that Kesi, the Kumarashramana, said thus to king Pradeshi, " ~~He~~

Pradeshi, have bathed and given offerings, and made auspicious marks and propitiatory rites, and are with a wet garment, and a water-jar and a stand for burning incense in hand, and about to enter a temple, and at that time, some person, standing in a latrine would say thus 'Sir, wait, stand, sit, or turn here for a moment,' will you, O Pradeshi, listen even for a moment to that man's matter?" "No." "Why?" "Sir, his neighbourhood is dirty." "So also, Pradeshi, you had a grandmother, in this very Seyaviya town, religious (etc.) She, according to my saying, having attained merit, is born in heaven, and you are the grandson of that grandmother, dear, (etc.) much less to see She desires to come soon to this world of human beings, but is not able to come soon. There are four reasons, O Pradeshi, due to which a person recently born in a heaven as a god, though desiring to come to the world of human beings, is not able to do so. One, born recently in heaven as a god, being engrossed in, addicted to, attached to, and greedy of heavenly sensual pleasures, does not respect or care for human enjoyments, and though desiring to come soon to the world of human beings, is not able to do so. A person, recently born in heaven as a god, is engrossed in, addicted to, attached to and greedy of heavenly sensual pleasures, and his attachment for the human becomes cut off, and the attachment for the heavenly takes place, and so, though desiring to come to the world of human beings, he is not able to do so. Being engrossed in (etc.) and greedy of heavenly sensual pleasures, this happens to a person recently born (in heaven) as a god. 'I shall go now, I shall go there

in a moment,' during which time, here (in the world) short lived human beings meet their death so a person, though desiring to go soon to the world of human beings, cannot do so. To a person recently born as a god, greedy of heavenly sensual pleasures, becomes disagreeable the strong bad smell of the human world, which insupportable human smell rises high upto four or five hundred Yojanas" so though a person desires to come to the human world, he is not able to do so. By these reasons, O Pradeshi, a person recently born in heaven as a god may desire to come soon to the world of human beings, but he is not able to come here soon. So, believe, O Pradeshi, that the soul is different, the body is different and the soul is not the same as the body."

23 Then, that king Pradeshi said thus to Kea, the Kumarashramana: "This is, sir, a clever simile, and again, it is due to this cause that it does not happen. Certainly, sir, one day I was in the outer chamber, surrounded by many chiefs of guilds, police landlords, and city-guards, merchants the commander of the army, leaders of caravans, ministers the chief minister, the astrologer, gate-keepers, administrators, attendants, the aid-de-campe, messengers from towns where there are no taxes and towns where merchants dwell, and frontier guards. At that time my city police brought a thief, with witnesses (to the theft), with stolen property, with a necklace, (and) his arms and head tied up to his back. Then, I got that man thrown alive into an iron jar and got it closed by an iron lid, got it heated by iron and lead (to fix the joints of the lid and the jar), and got it guarded by my trustworthy persons. Then, on some

other day, I went (to the place) where there was that jar, and got it opened, and myself saw that man. There was certainly no hole, crevice, breach or cleft in that iron jar, that that soul would come out from inside. If there were any hole, crevice, breach or cleft in the iron jar and if that soul had gone out from inside, I would have believed, got convinced, and put faith in (the principle) that the soul is different, the body is different, and the soul is not the same as the body. But, sir, as there was no hole, crevice, breach or cleft in the iron jar that the soul might come out from inside, it is my firm determination that the soul is the same as the body, and the soul and the body are not different." Then Kesi, the Kumarashramana, said thus to Praleshi, thinking "(Suppose) there is a chamber in a mansion, carved out of a rock, plastered on both sides, well protected, with secret-doors, sheltered from wind and solemn. Then some person would enter the chamber with a drum and a stick and would shut on all sides the panels of the doors in that chamber firmly, strongly and without a breach or a hole. And standing right in the middle of the chamber would sound the drum with the stick with a very great sound. Does the sound, Pradeshi, indeed go out from inside?" "Yes, it does." "Is there, O Praleshi, any hole (etc upto) cleft, that the sound goes out from inside?" "It is not possible." "In the same way, Pradeshi, the soul also is unchecked in its movements, and goes out from inside, breaking the earth, stone and mountain. So believe, you, O Praleshi, that the soul is different (etc.)."

24 Then, Pradeshi, the king said thus to Kesi, the Kumarashramana. "This is, sir, a clever simile. Against it

does not happen due to that cause. Certainly, sir, one day, I was there in the outer chamber, etc. At that time, my city-police brought a thief with witness etc. Then, I deprived the man of his life, and got him thrown into an iron jar, and got it closed by an iron lid (upto), (and) got it guarded by trustworthy persons. Then, on some other day I went to (the place) where there was the iron jar, and got it opened. I saw that iron jar full of worms. There was certainly no hole, (upto) or cleft, that those souls entered inside from outside. If there were any hole, etc. in that iron-jar that the souls might have entered in, I would have believed in, got convinced of and put faith in (the principle) that the soul is different etc. But, as there was no hole, etc., that the souls might have entered it as my firm determination that the soul is the same as the body, etc." Then, Kesi the young monk, said thus to Pradeshi, the king "Have you ever seen iron before being heated or purified? 'Yes I have' 'Does it, verily O Pradeshi, get transformed into fire when heated?' 'Yes, it does' 'Is there, Pradeshi, any hole, etc. in that iron that that flame entered inside (it) from outside?' 'No, it is not possible' "So also, Pradeshi, the soul is unchecked in its movements and enters inside from outside breaking the earth, stone and mountain. So, believe, you, O Pradeshi, that (etc.)

25 Then, Pradeshi, the king said thus to Kesi, the Kumarashramana "This is, sir, a clever simile. Again, due to this reason, it does not happen. Is sir, some skilful (etc.) young man able to discharge five arrows? 'Yes, he is' "If that very person, sir, while a child,

and dull in intelligence, were able to discharge five arrows, I would believe that the soul is different etc. But, ay, sir, that very person, being dull in intellect, is not able to discharge five arrows, my determination that the soul and the body are one is well-established." Then Kesi, the Kumarashramana, said thus to Pradeshi, the king "Is a certain man, young (etc) and skilful, able to discharge five arrows, with a new bow, a new bow strong and a new arrow?" "Yes, he is." "Is that very man, young (etc) clever and skilful, able to discharge five arrows with a worm-eaten bow, a worm eaten bow-string, and a worm eaten arrow?"

"It is not possible." "Why?" "Sir, that person's implements are defective." "In the same way, O Pradeshi, that very person when a child (etc) and dull in intellect is with defective means, and so is not able to discharge five arrows. So, believe, you, O Pradeshi, that the soul is different etc."

26 Then, Pradeshi, the king said thus to Kesi, the Kumarashramana "Verily, sir, this is a clever simile. It is due to this cause that it does not happen. Is a certain man, young, etc and skilful able to carry a great load of iron, tin or lead? "Yes, he is." "That very person when old, with his body worn out on account of old age, his limbs deteriorated by loose folds and skin, with a staff held in his hand, his rows of teeth full of gaps and rotten, and diseased, emaciated, thirsty, weak and fatigued, is not able to carry a great load of iron, etc. If that person, old, with his body worn out due to old age, (upto) and fatigued, were able to carry a great load of iron (etc), I would believe that the soul is di-

fferent (etc.). But as, sir, that very person, old (etc.) and fatigued, is not able to carry a heavy load of iron (etc.), my determination that the soul is the same as the body, etc. is well established." Then, Kesi, the Kumarashramana, said thus to Pradeshi, the king "Is a certain man, young (etc.) and skilful, able to carry a great load of iron (etc.) by a new bamboo (in a बरत), new loops of strings, and new pans?" "Yes, he is" "Pradeshi, is that very person, young (etc.) and skilful, able to carry a great load of iron (etc.) by a worn out, weak, and worm-eaten bamboo, weak, worn out, worm eaten, and loosely bound loops of strings of hemp, and worn out, weak and worm eaten pans?" "No, it is not possible" "Why?" "Sir, that person's implements are worn out" "Pradeshi, that very person, old (etc.) fatigued, and with worn out implements, is not able to carry a great load of iron (etc.). So, believe, you, O Pradeshi, that the soul is different, and the body is different."

28. Then, that Pradeshi said thus to Kesi, the Kumarashramana "This is, sir, (etc.) happen Certainly, sir, I was etc. At that time, my city-police brought before me a thief. Then, I weighed that man when alive, and having so weighed, without making any cuts (on his body), deprived him of his life. Then, I weighed him dead. There was no change, difference, deficiency, lightness, increase or decrease in weighing that very person, when alive or when dead. If, sir, there were any change (etc.) or decrease in weighing that person, when alive or dead. I would believe that. But as, sir,

there was no change (etc) or decrease in weighing that very person, when alive or dead, my determination that the soul is the same as the body etc is well-established." Then, Kesi, the Kumarashramana, said thus to Pradeshi, the king: "Have you ever (seen) a leather bag, before blowing or before being blown?" "Yes." "Is there, Pradeshi, any change (etc) or decrease in weighing that leather-bag when full (with air) and when empty?" "No, it is not possible." "So also, O Pradeshi, the increase or decrease of a soul is not dependent on weighing when (a person is) alive or dead, and so there is no change (etc) or decrease. So, believe, you, Pradeshi, that (etc)."

28 Then, Pradeshi, the king, said thus to Kesi, the Kumarashramana: "Verily, sir, this is (etc) happen. Certainly, sir, one day, I was (etc), when (upto) brought a thief. Then, I observed him on all sides (of his body). I did not see the soul there. Then, I cut him into two, and observed him on all sides. I did not see the soul there. In that way, I cut him into three, four, and a number of pieces, but I did not see the soul there. If I cut a person into two, three, four, or number of pieces, and see the soul, I would believe that the soul (etc) but as, sir, I cut a person into two, three, four, or number of pieces, and did not see the soul, my determination that the soul is the same as the body is well established." Then, Kesi, the Kumarashrama, said thus to Pradeshi, the king: "You Pradeshi, are a greater fool than that wood-cutter." "How, a greater fool, sir?" "Pradeshi, there were certain persons, desirous of getting fuel, and earning (their) livelihood by fuel, who, searching for fuel, have

ing taken fire, and a fire-pot, entered a forest of fuel. Then, those persons, came up to such a part (of the forest) where there were no villages, there they said thus to one person: "We shall enter the forest of fuel, O lovable like god^s, (and) you prepare food for us, taking fire from this fire-pot. If fire from that fire pot gets extinguished, you may prepare food for us, by taking fire from this wood," saying so, they entered the forest of fuel. Then, that man, a short time after that, thinking that he might prepare those men's food, went to (the place) where there was that fire-pot, (but) saw that the fire was extinguished. Then, that man went (to the place) where there was that wood, and observed it on all sides, but saw no fire there. Then, that person girt up his loins, took an axe, and cut that wood into two, and observed on all sides, (but) saw no fire there. In the same way, he cut it into a number of pieces, observed on all sides, (but) saw no fire there. Then, that man, having cut that wood into two (etc.) or number of pieces, (and) not seeing the fire, being fatigued, gloomy, tired, and dejected, threw the axe on one side, ungirt his loins, and said thus "Oh, I have not prepared those persons' food!" And saying so, his mental activities being destroyed, thrown into the ocean of anxiety and grief his palms placed on his face, engrossed in the feeling of affliction, and his eyes fixed on the ground, began to meditate. Then, those persons cut wood, and came up (to the place) where there was that man, and seeing him, with his mental activities destroyed (etc.) and meditating said thus "Why are you, lovable like god^s, with your mental activities des-

troved, meditating?" Then, that man said thus, "When entering the forest of fuel, you, lovable like gods, said this to me We, lovable like gods, enter the forest of fuel Then, some time after that, thinking, I will prepare food for you, I went (to the place) where there was the fire (etc), and thus I am meditating" Then, one of those persons, who was shrewd, skilful, learned (etc upto) and well-instructed, said thus You, lovable like gods, go and come soon having bathed and given offerings (etc) meanwhile I will prepare food," saying so, he girt up his loins, took an axe, prepared an arrow (—like steel) churned the Arani (wood) with the arrow, struck fire, kindled fire, and prepared food for those persons Then, those persons, having bathed, and given offerings, (etc upto) having done propitiatory rites, came up (to the place) where there was that man Then that man brought plenty of food, drink, dried fruit, and sweets, when those persons were seated on comfortable, nice seats Then, those persons tasted and relished that plenty of food etc After they had taken their food washed their hands and mouth, and were clean, and quite pure, they said thus to that person 'You, lovable like gods, are dull, foolish, illiterate, ignorant, and uninstructed, that you desire to see fire in wood, cut into two (etc)'" Due to this reason, O Pradeshi, I said so, that you, O Pradeshi, are a bigger fool than that wood-cutter

29 Then, Pradeshi, the king said thus to Kesi, the Kumamashramaca "Is this proper, sir, that I should be reproached with all kinds of reproaches, blamed with all kinds of contemptuous words, such insults, and taunts in the midst of such a very big assembly by you, who

are so shrewd, skilful, wise, clever, much-talented, well-trained, learned and instructed : ' Then, Kesi, the Kumara-hramana, said thus to Pradeshi, the king "Do you, Pradeshi, know, how many courts are there ? " " Sir, I know. There are four courts. They are the court of kshatriyas, the court of Householders, the court of Brahmins, and the court of Sages " " Do you, Pradeshi, know what modes of punishment are laid down in these four courts : ' " Yes, I know. One who offends the court of kshatriyas is deprived of his hands, feet, head, or pierced with a pole or deprived of his life by one blow and his head severed from his body as a peak from a mountain. One who offends the court of the householders is burnt in fire, wrapped in a bark-covering, or chaff. One who offends the court of Brahmins is rebuked by unpleasant, distasteful, and disagreeable words, and branded with the sign of a pitcher or a dog or ordered to go out of the country. One who offends the court of sages is rebuked by unpleasant (etc) and disagreeable words " " This, you know, Pradeshi, and yet you behave adversely, crookily, antagonistically, contrarily, and contradictorily towards me ! Then, Pradeshi, the king said thus to Kesi, the Kumara-hramana. " At first I conversed with you in the debate in that way. Then, such a thought and determination arose in my mind. ' I shall gain knowledge, conduct and perception of conduct, faith and perception of faith, soul and perception of soul as I shall behave adversely (etc) and contradictorily towards this man ! ' So due to this cause, I acted adversely (etc) and contradictorily towards you, lovable like gods. " Then, Kesi, the Kumara-hramana said thus to

Pradeshi, the king "Do you, Pradeshi, know which are the dealers?" "Yes, I know There are four kinds of dealers One gives something, but does not behave properly, one behaves well but does not give anything, one gives and behaves properly, one does not give and does not behave properly" "Do you, Pradeshi, know of those four dealers, who are rightly dealing and who are not rightly dealing?" "Yes, I know In them, one who gives and does not behave properly is a right dealer, in them, one that does not give, but behaves properly is a right dealer, in them, one that gives and behaves properly is a right dealer, in them, one that does not give and does not behave properly is not the right dealer" "So also, you are a right dealer, you are not, Pradeshi, one who is not a right dealer."

30 Then, Pradeshi, the king, said thus to Kosi, the young monk. "You are, sir, (so) very shrewd, skilful (etc) and well instructed. Are you able, sir, to show me the soul by taking it out from the body as the Amalak fruit in my palm?" At that time, not far from Pradeshi, the king, wind arose and grass and plants began to shiver, tremble, move, shake, collide and make sound, and got changed into those activities, (of shivering, trembling, etc) Then, Kesi, the Kumarasikramana, said thus to Pradeshi, the king, "Do you see, king Pradeshi, these grass and plants shivering (etc) and getting changed into those activities?" "Yes, I see" "Do you, Pradeshi, know which god, demon, serpent, Kinnara, Kimpurusha, great serpent, or Gandharva moves these grass and plants?" "Yes, I know. No god (etc upto ...), or Gan-

dhava moves them, it is the wind that moves them" "Do you Pradeshi, see the corporal form of this wind which has forms, desires, passions, infatuations, velocity, taints of the soul, and a body?" "It is not possible?" "If you, O Pradeshi, do not see the corporal form of this wind which has forms (etc upto), and a body, how can I, Pradeshi, show you the soul like an Amalaka in your hand? Certainly, Pradeshi, a Chhadmastha (a man of incomplete knowledge-) person does not know and see all the aspects of ten things They are merit (a medium of motion to soul and matter), demerit (a medium of rest to soul and matter), space (in which all things reside), soul, when detached from the body, atom of matter, sound, scent, wind, knowledge whether a person will become a Jina or not, knowledge whether this (person) will end all the miseries or not. Only one, in whom knowledge and faith have been generated, an Arhat, a Jin, a Kavalin knows and sees all the aspects of these (things) They are merit, (etc upto) or not. So, believe you, O Pradeshi, that the soul is different, etc."

31 Then, that Pradeshi, the king, said thus to him, the Kumarsramana 'Sir, have the elephant and the Kunthu souls of the same (size)?' 'Yes, Pradeshi, they have souls of the same (size)' "Is it not really (a fact) that the Kunthu has smaller actions, smaller activities, smaller passions, and lesser food, bodily care, breathing in, breathing out, and propriety than the elephant? So also, has the elephant bigger actions, bigger activities, etc. than the Kunthu?" "Yes, Pradeshi, the Kunthu has smaller actions, etc. than the elephant,

and the elephant has bigger actions, etc. than the Kunthu." "How, sir, are the souls of the Kunthu and the elephant equal (in size)?" "Pradeshi, suppose there is a certain chamber in a mansion carved out from rocks, which is solemn (etc.). Now, some person enters the interior of the chamber with a light or a lamp. He shuts on all sides the panels of the doors in the chamber firmly, strongly, and without a breach or a hole, and in the right centre of the chamber, lights the lamp. Then, that lamp brightens, illumines, warms and enlightens the interior, but not the exterior of the chamber. Then that person covers up the lamp with an Iddaraya (a cover of a lamp) then the lamp brightens up only the interior of the Iddaraya, but not the exterior of the Iddaraya, and not the exterior of the chamber. So also, in the case of Kilinja, Gandamanityaka, hamboo-baskets, Adhaka, half-Adhaka, Prasthaka, half-Prasthaka, Chaturbhagika, Ashtabhagika, Shodashika, Dvattrimshika, Chatuhshashthika and cover of the lamp. Then that lamp would brighten up the interior of the cover of the lamp, (but) not the exterior of the cover of the lamp, not the exterior of the Chatuhshashthika, not the chamber, not the exterior of the chamber. So also, Pradeshi, the soul also cultivens up that type of body, got as a result of actions in the previous birth, whether small or big, by innumerable particles of soul. So, believe, you, O Pradeshi, that the soul is different, etc."

32. Then, Pradeshi, the King said thus to Kesi, the Kumarashramans: "Certainly, sir, it was the faith, (etc... upto) and the religious quest of my grandfather that the soul is the same as the body, and the soul and the

body are not different After that my father's faith was also this After that my faith (etc upto) and religious quest also is this So, I, shall not leave the family-supported faith, brought down by a long series of ancestors' Then, Kesi the Kumarashramana, said thus to Pradeshi, the king 'Don't you, O Pradeshi, repent afterwards like that man who carried a load of iron!' "Who was that man who carried a load of iron?" "Pradeshi, certain persons desirous of wealth in search of wealth, greedy of wealth longing for wealth, thirsty of wealth, in search of wealth, taking a plenty of merchandise for sale taking a lot of food drink and provisions for journey entered a forest, where there were no villages, which was unfrequented (by men), and had long paths Then, those persons, having come up to some part of that forest, where there were no villages saw a great iron-mine, with big and small layers, opened up, and very deep Being very pleased and satisfied in heart, they called each other and said thus "O lovable like gods, this iron mine is as desired, pleasant, (etc) and as wished for So it is beneficial for us to bind this load of iron, saying so they agreed with each other in this matter They bound the load of iron and started as before Then those persons having come up to some part of that forest, where there were no villages saw a great tin mine, spread wide on all sides with iron etc and having called one another, said thus "This tin mine is etc as wished for. Even with little tin much iron can be had. So, it is beneficial for us to bind a load of tin, leaving the load of iron," saying so, they agreed with each other in this matter and left

the load of iron, and bound the load of tin. There, one person was not able to leave off the load of iron. Those persons said thus to that man: "O lovable like gods, this is a tin mine, etc., and much iron can be had. So, lovable like gods, leave this load of iron, and bind a load of tin." Then that man said thus: "O lovable like gods, this iron has been carried by me from a long distance, it has been carried by me for a long time, O lovable like gods, it is bound with strong knots by me, O lovable like gods! It is not bound loosely, O lovable like gods, it is bound by hard knots, O lovable like gods! I am not able to bind a load of tin, leaving off the iron one." Then, as those persons could not persuade that man by telling many narratives or giving precepts, they started as before. In the same way, it happened in the case of a copper-mine, silver mine, gold-mine, jewel-mine, and diamond-mine. Then these persons came up (to the place) where there was their country, and their respective cities, and made a sale of diamonds, and got a number of servants, maid-servants, cows, buffaloes and sheep, got constructed lofty eight-floored palaces, and having bathed and given offerings, being given a dancing and a treat on the terraces of (their) excellent palaces, with thirty-two types of dances performed by excellent young women, with the heads of drums being sounded, lived enjoying all the desired pleasures of sound, touch etc. Then, that man, with the load of iron, came up (to the place) where there was his own city. Taking the load of iron, he made a sale of iron, then, having consumed and exhausted the little money (obtained) from it (the sale

of iron), saw those persons on the terraces of their palaces, enjoying etc.; and (then) said thus "Oh, verily, I am unfortunate, sinful, unsuccessful, possessed of ill-ominous marks, shameless, penniless, born on the fourteenth (Tithi) devoid of merit, and possessed of evil and ill-ominous signs. If I had listened to what (my) friends, caste-people, and near relatives told me, I would also have been enjoying on the terrace of (my) palace." So, for that reason, Pradeshi, I said 'Don't you, O Pradeshi, repent afterwards like that man who carried a load of iron!'

33 Thus, that Pradeshi, the king, being enlightened, saluted Kesi, the Kumara-shramana, and said thus: "Certainly, sir, I shall not repent like that person who carried the load of iron. So, I desire to hear from you the religion expounded by the Kovalin (the Jina), lovable like gods." "As you please, lovable like gods, I do not object to it." The religious discourse was given as to Chitra, and likewise he took the vows of a householder, and then he thought to go (to the place) where there was the Seyaviya town. Then, Kesi the Kumara-shramana, said thus to Pradeshi, the king: "Do you, Pradeshi, know how many teachers are there?" "Yes, I know, there are three teachers. They are the teacher of arts, the teacher of handicrafts, and the teacher of religion." "Do you, Pradeshi, know what observance of modesty is to be made towards each of the three teachers?" "Yes I know. The teachers of arts and handicrafts (are to be served) by besmearing and sweeping, by bringing flowers before (them), by bathing (them) by adorning or by feeding (them), by giving (them) plenty of gifts proper for (their) maintenance

(living), or by granting (them) such allowances as would enable (them) to maintain (their) sons, grandsons (and others) Where ever he sees the religious teacher, he should salute bow down, welcome and honour him, and adore him as an auspicious and blessed deity, or a Chaitya and should offer unobjectionable food, drink, dried fruit and sweetmeat, and should invite him to take articles for use (to be returned after use) wooden-seat, wooden planks, beddings and mats " "You, Pradeshi, know (all) this, and yet, having behaved towards me adversely (etc), and without begging my pardon for it, you desire to go (to the place) where there is the Seyaviya town! Then, Pradeshi, the king, said thus to Hesi, the Kumarashramana "Certainly, sir, such a thought arose in me—'certainly, I have behaved adversely (etc) towards (him), that lovable like gods, but (to morrow) at dawn, the night having turned into morning, (etc) (the sun) shining with brightness, being surrounded by the retinue from the harem, after saluting and bowing down to (him), that lovable like gods, I would certainly, again and again beg pardon, with proper modesty, for this (behaviour of mine),' saying so, he returned to the direction from which he had come

34 Then, that Pradeshi, the king at dawn, when the night had turned into morning (etc.), and (the sun) shining with brightness, pleased and satisfied (etc) in heart, went out as Kanika, surrounded by the retinue from the harem, and (approached) by five modes of approaching (a holy person), saluted and bowed down (to Hesi), and again and again begged pardon with proper modesty

for that behaviour. Then, hest, the Kumarashramana, expounded religion to king Pradeshi's wives led by Suryakanta and that very big (and respectable) congregation, that great assembly. Then, Pradeshi, the king, having heard and thought religious, having risen, stood up, and saluted and bowed down to hest, the Kumarashramana, desired to go (to the place) where there was the Sayiya town. Then, hest the Kumarashramana, said thus to Pradeshi, the king: "Don't you, O Pradehi having first become beautiful, become unbeautiful afterwards, like a forest-region, a dancing theatre, a sugar-cane-crushing-factory or a thrashing yard?" "How that sir?" "When a forest-region stands much beautified by leaves, flowers and fruit, and shines with the lustre of green vegetation, the forest-region becomes beautiful. When there are no leaves, flowers and fruit, and it does not shine with the lustre of green vegetation, and does not stand so beautified the forest-region stands as if faded, worn out, withered, with (its) yellow leaves fallen down, and with dry trees, then, the forest region does not remain beautiful. When, in the theatre, it is sung, played upon, danced, laughed and sported, it becomes beautiful. When, in the theatre, it is not sung (etc.) and sported, it does not remain beautiful. When in the sugar-cane crushing factory, it is cut, split, boiled, drunk and given, it becomes beautiful. When in the sugar cane-crushing factory, it is not cut (etc.), it does not remain beautiful. When, in the thrashing yard, it is agitated (tuy), (and corn is) crushed, rubbed, separated (lit known), eaten drunk and given, it is beautiful, when in the thrashing-yard it is agitated (etc.),

it does not remain beautiful. So, due to that reason, I said, O Pradeshi, 'Don't you, O Pradeshi, having first become beautiful, become unbeautiful afterwards, like a forest-region or (etc).' Then, Pradeshi, the king, said thus to Kesi, the Kumarashramana "I shall not, sir, become first beautiful and afterwards unbeautiful, like a forest-region or (etc .) thrashing yard. I shall divide the seven thousand villages, Seyaviya being the chief town, I shall give one part to the army, I shall put one, the store-house in I shall give one to the harem, and with one part, will make a very great building of the shape of one carved out in a rock. There, getting prepared plenty of food (etc) by many persons who would be given maintenance, food or wages and distributing that food (etc) among monks, Brahmans, mendicants, wayfarers and travellers, I would live (observing) many vows as the Shilavratā, Gunavratas, abstinence, Posadha fasting etc," saying so, he returned to the direction from which he had come. Then, the next day (etc), when (the sun was) shining with brightness, that Pradeshi, the king, divided the seven thousand villages, Seyaviya etc into four parts. He gave one part for the army, (etc) and got prepared a building of the shape of one carved out in a rock, and lived there, getting prepared plenty of food by many men (etc), and distributing it among many monks, etc.

35 Then, that Pradeshi, the king, lived as a Jain, knowing the soul and non soul (જીવ and અજીવ) From the time that Pradeshi, the king, had become a Jain, he lived careless of the kingdom, nation, army, vehicles, treasury, store-house, city, harem and the country. Then,

this kind of thought arose in the mind of his queen Suryakanta ' From the time that Pradeshi, the king, has become a Jain, he lives careless of the kingdom, the nation (etc.), the harem, myself and the country. So, it is, certainly, better for me to live, myself managing and ordering the royal dignity, having placed Suryakanta, the prince, on the throne, after killing Pradeshi, the king, by the use of any weapon, fire, Mantra, or poison.' saying so, she thought (determined) this, and called Suryakanta, the prince, and said "From the time that Pradeshi, the king, has become a Jain, he lives careless of the kingdom, nation (etc.), harem, myself, the country, and human sensual pleasures. So, it is better, O son, for you to sit on the throne, and manage and order the royal dignity yourself, after killing Pradeshi, the king, by means of any weapon, or (etc)." Then, Suryakanta, the prince, so addressed by Suryakanta, the queen, did not heed or care for this matter, but stood silent. Then, this kind of thought arose in (the mind of) Suryakanta, the queen. ' Let not Suryakanta, the prince, reveal this, my secret, to Pradeshi, the king,' saying so, she remained watchful of the defects, secrets, privacies, faults and weaknesses of Pradeshi, the king. Then, one day, Suryakanta, the queen, knew the weakness (weak point) of Pradeshi the king, and having known it, she adopted the means of poisoning food (etc.), sweetmeat, all the clothes, scents, garlands and ornaments and offered those poisoned food, clothes (etc.) and ornaments to Pradeshi, the king, when he had bathed (etc.), performed propitiatory rites, and was on a comfortable seat, and (thus) she tried to kill (him)

Then, that Pradeshi, the king, having taken that poisoned food etc., a severe, excessive, sharp, harsh, bitter, fierce, very distressing, painful and unbearable bodily pain was produced (in the king's body), and he lived suffering from burning sensation, his body being afflicted with bilious fever

36 Then, that Pradeshi, the king, knowing himself cheated by Suryakanta, the queen, (but) not blaming (her) even in mind (thought), went (to the place) where there was the Posadha Shala (Upashraya), having gone there, he swept it, inspected the latrines and urinals, spread the grass mat, sat on it, and facing the east, sitting in a cross legged pose, giving a turn round his head by raising (his) cavity formed by his palms over (his) head, said thus "My salutations to the Tirthamkaris (etc), who have attained (the state of perfection)! My salutation to Kesi, the Kumarashramana, my religious preceptor and teacher! I, here, bow down to him there. May he, there, see me here, saying so, he saluted and bowed down "I have, formerly, given up doing gross injury to beings etc (upto) attachment to riches, in the presence of Kesi, the Kumarashramana. So, now, I give up doing all kinds of injury to beings etc (upto), attachment, all anger (upto), the thorn of false faith, and activity which should not be done, and I give up all food and four types of eating till I live, and as diseases etc might touch my body, I abandon even that by not inhaling and exhaling breaths' saying so, after having confessed (his sin) and vowing not to repeat (them), having attained the concentration of mind, died at his proper time and was

born in the Sandharma kalpa—the first heaven, in the Suriyabha Vimana in the birth place of gods, as in the description. Then, that god Suriyabha, as soon as he was born, got five kinds of perfection and fullness. It is perfection in food, body, senses, respiration, and speech. So, thus, was that divine power, divine godly lustre, divine godly dignity got, obtained and secured by Suriyabha, the god (Here ends the speech of Lord Mahavira)

37 “How long, sir, is the stay of Suriyabha, the god, destined (in heaven)?” “Gautama, it is destined for four Palyopamas.” “Where will that Suriyabha, the god, go, or be born after the end of his life, his birth (as a god), his stay (in heaven), and fall in degradation from that world?” “Gautama, in the Mahavideha country, in the family which would be like this: it will be rich, lustrous, big, possessing vast and spacious buildings, beds, seats, cars, and vehicles, possessing much wealth, gold, and silver, engaged in money making pursuits, offering plenty of food and drink, possessing many servants, maid servants, cows, buffaloes, sheep and many (other things), unbeaten even by many persons (in power and pelf), there, in some family, he will be reborn as a son. Then, from the time that the boy would be still in the womb, the faith of his parents in religion would be very firm. Then, full nine months having been completed and a seven and a half night having elapsed, the child, with tender hands and feet, with (his) body endowed with full five senses without defects, possessing auspicious signs and marks, with all (his) limbs well-formed and beautiful, complete in

breadth, height and thickness, with a figure pleasant like the moon, charming, and pleasing to see, would be born. Then, his parents would perform the Sthitipatita ceremony on the first day of his birth. On the third day, they would perform the Chandra-Soorya-Darshanika ceremony. On the sixth day, they would keep awake on account of Jagarika. The eleventh day having passed, and the twelfth day having come, the purificatory rites after child-birth being over, after becoming clean, and (the precincts) being washed and beameared, they would cause to be prepared plenty of food, drink, dried fruit and sweetmeat. (And), having invited friends, caste-people, near relations, neighbours and servants, and then, having bathed and given offerings (etc.), adorned and having taken comfortable seats in the dinner-hall, they would enjoy, tasting, relishing, eating and sharing plenty of food etc. with friends, caste-people (etc.) and servants. After having eaten and having washed and become clean, and got purified, they would honour and respect the friends, caste-people (etc.) and servants with plenty of clothes, scents, garlands, and ornaments, and say thus in the presence of those very friends (etc.) and servants: "As from the time that this child was still in the womb, (our) faith in religion has become firm, let his name be ददप्रतिज्ञ. Then, the parents of that child ददप्रतिज्ञ would christen him-as ददप्रतिज्ञ-ददप्रतिज्ञ (i.e. twice) Then, his parents would perform in due order, with a great deal of pomp and dignity, the ceremonies of Sthitipatita, Chandra-Soorya-Darshanika, Dharma-Jagarika, christening, first-feeding, first-uttering, every (monthly) birth day,

first walking, punching the years, yearly birth-day, (first) showing, and many others as of pregnancy and relating to birth

38. Then, that child दृष्टि surrounded by five nurses viz. nurse for feeding milk, for bathing (him), for decorating (him), for fondling (him) on (her) lap, and for making him play, and by many other maids from Kirata country, dwarfish maids, hump backed maids, maids from Barbara, Bakusha, Yona, Pranhava, Isina, western countries Laika, Lakusa, Dramila, Simbal-dvipa, Arabia, Pulinda, Pahlvans, Bahala, Murunda, Shabara and Persia, dressed in various fashions, both native and foreign, (and some) dressed in their native fashion, able to know the gestures, thoughts and desires (of the child), clever, skilful, and modest, and (also) surrounded by a group of maids, a group of young women, a band of eunuchs, chamberlains and elderly servants, (and) borne from hand to hand, being tossed, being clasped from one body to another, being treated with singing, being fondled, embraced, closely embraced, saluted, and kissed, and walking with the help of others on the floor studded with gems, will be comfortably brought up like an excellent Champaka tree deposited (grown) in a mountain cave, unexposed to wind and obstacles

39 Then, the parents of that boy दृष्टि, knowing that he had grown a little older than eight years, will take him to a teacher of arts with a great deal of pomp and dignity at a time when the date, the part of the day and the constellation would be auspicious, after having bathed (him), and made him give offerings and do auspicious signs and propitiatory rites, and decorating (him) with all types of ornaments Then, that teacher of arts

will instruct and teach that boy सप्तविंशत् seventy two arts beginning from writing, and ending with the art of (forecasting a faune or otherwise from) the notes of birds, the chief being mathematics, and the Dutras and their meaning. They are writing¹, mathematics², the art of changing dresses³, dancing⁴, singing⁵, the art of playing on musical instruments⁶, the art relating to sounds⁷, the art of playing on drums⁸ (or lotus like instruments), the art of beating time according to measures⁹, gambling¹⁰, eloquence¹¹, playing with dice¹², playing chess¹³, the art of protecting the city¹⁴, the art relating to the recognition of water and earth¹⁵, the art of preparing food¹⁶, the art of knowing whether certain water is suited to health or not¹⁷, of dressing¹⁸, of anointing¹⁹, of making and using a bed²⁰, of forming the Arya metre²¹, of (making) riddles²², of (understanding) Magadhi²³, of (knowing) Prakrit verses²⁴, of songs²⁵, of verses²⁶, of purifying gold and silver²⁷, of testing gold²⁸, of preparing powders (like saffron and Gulal)²⁹, of (putting on) ornaments³⁰, of adorning ladies³¹, of (knowing) the characteristic signs of women³², men³³, horses³⁴, elephants³⁵, bullocks³⁶, cocks³⁷, umbrellas³⁸, staves³⁹, swords⁴⁰, goms⁴¹, Kakini jewel (used by a Chakravarti king)⁴², architecture⁴³, the art of town surveying⁴⁴, of camping the army⁴⁵, of spying⁴⁶, of counter-spying⁴⁷, of arranging the army (in the field)⁴⁸, of counter arranging the army⁴⁹, of marshalling the army in a wheel form⁵⁰, of arranging the army in the form of an eagle⁵¹, of arranging the army in the form of a cart⁵², the art of fighting⁵³, of fighting a great battle⁵⁴, of deadly fight⁵⁵, of bone fight⁵⁶, of fist-fight⁵⁷, of wrestling⁵⁸, of fighting with whips

(which appear like creepers)⁵⁹, of arrow throwing⁶⁰, of fencing⁶¹, of archery⁶², of melting gold and silver⁶³, of casting gold⁶⁴, of playing with threads⁶⁵, of playing with a ball⁶⁶, of playing with lotus-stalks⁶⁷, of piercing the wings (of a flying bird with an arrow)⁶⁸, of piercing an army⁶⁹, of charms to make (a dead person) alive⁷⁰, of showing oneself like a dead person⁷¹, and the art of (forecasting a famine or otherwise from) the notes of birds⁷². Then, that teacher of arts, having instructed and taught that child हृदप्रतिज्ञ the seventy-two arts beginning with writing, and ending in the art of (forecasting a famine or otherwise from) the notes of birds, the art of mathematics being the chief one, and the Sūtras and their meaning, and texts by actual practice will bring back the child to his parents. Then, the parents of the boy हृदप्रतिज्ञ will honour and respect that teacher of arts by giving him plenty of food, drink, dried fruits, sweetmeat, clothes, scents, garlands and ornaments and will give him plenty of gifts fit to maintain him for his life, and then, he will be dismissed.

40 Then, that lad हृदप्रतिज्ञ, having passed his boyhood and the stage of a pupil (who is taught), having attained youth, and having become well versed in seventy-two arts, expert in eighteen kinds of native languages, and his nine sleeping limbs having been awakened up, fond of music, clever in singing and dancing, putting on nice dress fit for (visiting) the house of love, clever in keeping a proper gait, smile, talk, standing in love talks, and wise in employing suitable courtesy, will become a fighter on horse (back), on elephant, a wrestler, a fighter with his arms, capable of full enjoyment of

pleasures, and adventurous, will move about at any odd hour. Then, the parents, knowing that the lad हृदप्रतिष्ठा has passed his boyhood (etc. upto) and moves about at any odd hour, will invite him to enjoy plenty of food, drink, resting house, clothes and beds. (But) like a blue or red lotus or (etc.), having a hundred thousand petals, born in mud and grown in water, which is not smeared with the dirt of mud or water, the lad हृदप्रतिष्ठा also, born in sensual pleasures, and grown up in enjoyments will not be attached to any of the friends, caste people, near relations, neighbours, and servants. Verily, he will have the perfect religious knowledge from old ascetics possessing merits as described (in the Shastras), and, (then), getting shaved (as a monk) he will renounce the house-holder's life and become a houseless (monk). He will become a houseless (monk), walking with care and attention (upto. -), and shining with lustre like fire in which good offerings are thrown. Then, that worthy one, purifying himself with the highest knowledge, highest (lit such) faith, highest conduct, housing, outing, straightforwardness, tenderness, humility, forbearance, protection (against sins), emancipation, and by the highest path of salvation, the result of all kinds of restraints, austerities and good deeds, will be produced in him the endless, highest, entire, complete, clear and unobstructed perfect knowledge and vision. Then, that worthy one will become an Arhat, a Jina and a Kevalin, and know the state of all beings including that of gods, human beings and demons. It is coming (of people into this world i. e. birth), going (out of the world i. e. death), staying (in this world), falling (of a heavenly or hellish being

from that position), birth (of heavenly or infernal beings), thought, deed, inner working of the mind, destroyed (actions-Karmas), enjoyed (actions), deeds done openly, deeds done secretly,—he, the worthy (of liberation) and omniscient, will live, knowing and seeing all the activities of all the worlds and souls, generating out of the union of mind body and speech. Then, that Kevalin स्वप्रतिष्ठ, living and outing in this way, having lived in this way, having lived in the state of a Kevalin for many rainy seasons (10 years), having enjoyed the remaining of his life, will abstain from taking food, and will drop many types of meals for fasting. He will resort to that goal for which sake is observed nudity, complete shaving (as a monk), pulling out of hair, celibacy, non bathing, not cleaning of teeth, bare-footedness, sleeping on bare ground, on a wooden plank, going out to others' houses, having obtained (food etc) or having obtained with insult, honoured, dishonoured or disrespected by others, getting censure and contempt, (for the attainment of which—) for which sake various kinds of twenty two unpleasant miseries and divine calamities, causing pain to the senses shall have been born (by him), and he will attain perfection, will be awakened (unto knowledge), will be liberated, will be emancipated and will end all the miseries (of birth and death), with his last inhalation and exhalation.

41 "So it is, sir, so it is," said the venerable Gautama to Lord Mahavira, and saluted and bowed down to him, and lived purifying himself by abstinence and austerities.

END

THE TALK OF PRADESHI IS FINISHED

NOTES.

THE TALE OF PRADISHI

1 *Gist* इन्द्रभूति गोतम, the disciple of Lord महावीर asks his preceptor as to how the god सूरियाम (स सूर्याम) obtained godhood, and who he was in his former birth सूरियामेण Inst Sing of सूरियाम, the soul of King Pradeshi, born, in the 1st heaven, as a god, in a celestial abode called Suryabha भन्ते Voc. Sing of भन्त (स भगवन्) Generally, this word is used in addressing holy persons, and may be translated by words like, 'Venerable, holy, or revered sir' दिव्या (स दिव्या) divine देविद्वि (स देव + द्वि) power of gods देवजुई (स देवद्युति) lustre of gods. देवाणुभावे (स देव+अनुभाव) prowess of gods किन्ना (स केन) by what (means)? लब्धे (स लब्ध) got पत्ते (स प्राप्त) obtained अभिसमन्नागत (स भमि समन्नागत) secured पुट्टभवे (स पूर्वभवे) in the former birth किनामक (॥ किनामक) of what name? गोत्रेण (स गोत्रेण) by family कयरसि (स कतरस्मिन्) in what? जावः (० यावत्) In Jain literature, this word stands for a certain description given elsewhere, and it is used to avoid the unnecessary length of a work It is translated by "upto" or "etc" संनिवेशि (स संनिवेशे) in a residence दद्या (स दत्त) undecidable past part, from दा to give-having given मोद्या (स मुच्य) having eaten. विद्याः (स इत्त) having

done. समापरित्ता (स समाचरित्वा) having practised. तद्धारुणस्स (स. तयाहणस्य) of one possessing such merits, as described in Shastras. समणस्स (स धम्म-णस्य) of an ascetic or monk. माहणस्सः (स प्राहणस्य) of a Brahmin or a learned person Jain monks explain it as माहण (स. इह), 'do not kill'—those learned persons who believe in the principle of अहिंसा, especially Jains. अन्तिषः (स अन्तिके) near, or in the presence of; to be translated here, by the word, 'from.' पगमयि (स एकमपि) even one. आरियं (स आर्यम्) noble. धम्मियं (स. धम्मिन्) religious. सुययण (स सुवचनम्) literally, 'good word,' here, precept or discourse सोच्चाः (स श्रुत्वा) having heard निसम्मः (स निश्चयम्) having listened (to).

2. *Gist* : Lord महावीर tells his pupil गौतम the tale of King Pradeshi, who lived in the town श्वेतगीता or श्वेताम्बिका of the country वेक्यार्थ and who was extremely irreligious and did not properly manage the taxes of his kingdom गोयमर. (स गौतम) O Gautama! The first paragraph is the questioning by Gautama to Lord महावीर. Now, in answer to that Lord, महावीर addresses him. गौतम was the chief disciple of Lord महावीर, he is also called गौतम इः is an expletive used in the sense of 'इति' स्वमणे भगवं महावीरे the revered ascetic Lord Mahavira. गामन्तेत्ता (स गामनविता) having called घयासी Said. Past tense of वद, तेषं घालेणं तेषं स्वमणं: In that time, in that epoch. इदम् (स इदम्) here. जम्बुदीपे:

(स. जम्बुद्वीपे) name of the first island, of the innumerable islands in the ocean. भारद्वासे. In (the country named) India-Bharata Kshetra. केकयदे... जनपदः in the province or country named Kekaya-radha, where, as the com. explains, half the population was Anarya. (स केकयार्धे जनपदे) जनपदः— a country. होत्याः (स. आसीत्) (there) was. रिद्धिस्थिमियस्तमिदोः (स. ऋद्धिस्तिमितसमृद्धः) prosperous (ऋद्धः), peaceful (स्तिमित), and rich (समृद्धः) श्लेषविषाः the capital of king Pradeshi—(स श्लेषवीता or श्लेषाश्रिता). पंडिक्त्याः (स प्रतिष्ठा) charming—that which appears fresh at every moment. In Sanskrit it means 'suitable'. तीक्ष्णेः (स तस्या) of that. बहिः (स बहिः) outside. उत्तरपुररिथमेदिशीभाषः (स. उत्तर-पौरस्थे दिग्भागे) in the north-eastern angle of the directions, ई. ई. in the north-eastern direction. एतः (अत्र) here, in this place. ए (स ए) a particle carrying no meaning, used as an expletive. मिगधनेः (स. मृगवन) a garden of that name. उज्जाने (स. उज्जान) a garden. रम्भे (स. रम्भ) charming. मन्दनवनपङ्गासेः (स मन्दनवनप्रवासे) like (पङ्गासे) the मन्दनवन, the garden of Indra सन्वोदयफलसमिदोः (स सर्व+वृद्ध+फल+समृद्ध) rich with fruits of all seasons. सुमसुरभिसौपलाह छायाश्च मन्मथो येन समनुषदे (स. सुमसुरभिसौपलाह छायाश्च समनुषद) covered at all places by pleasant, fragrant and cool shade. पासादिषुः (स. पासादिषुः) pleasing, nice. Here, some of the description is cut off. सत्य (स. सत्य. पदसोः (स. प्रदेशिन्) lit. a King of a province, here it is a proper noun. Pradeshi.

महया हिमवन्तः (सं. महाहिमवन्तः) the rest of the description is in the औषपातिक सूत्र; great like the Himalayas. विहरतः (सं. विहरति) lives. Throughout the book, the present is used for the past tense. अधर्मिष्ठः (सं. अधर्मिकः अधर्मिष्ठः) impious and sinful. अधर्मप्रचारि अधर्माणुषः (सं. अधर्मप्रचारिः अधर्माणुषः) notorious for his unrighteousness, and a follower of sinful ways (impiety). अधर्मप्रलोई अधर्मप्रजनणेः (सं. अधर्मप्रलोकी अधर्मप्रजनन) looking upon impiety as preferable to piety, one who considers that impiety or sin is worth preferring to piety or धर्म (अधर्म प्रलोकी), and fostering heretical creed amongst people, spreading irreligiosity (अधर्मप्रजननः). अधर्मशीलसमुदायारेः (अधर्मशील समुदायारः) irreligious in character and conduct. अधर्मेण येन वित्तिं कल्पेमाणेः (सं. वृत्तिं कल्पमानः) conducting himself by impiety. वृत्तिः livelihood or conduct. हणछिन्दभन्दापवत्तपः (सं. 'हन् छिन्द भिन्द' प्रवर्तकः) encouraging the doctrines of "kill, cut, and break." चण्डेः fierce. रुदेः (सं. रुदः) savage. गृधेः (सं. गृधः) low. रौद्रियपाणीः (सं. रौद्रियपाणीः) (one) whose hands are smeared with blood. साहसिपः (सं. साहसिकः) rash. उक्थञ्जयञ्जणमायानियडिकुडकयडसाहसेपभोगयदुले : (सं. उक्थञ्जयञ्जणमायानियडिकुडकयडसाहसिपभोगयदुलः) clever (lit. full of-यदुल) in cheating (उक्थञ्ज- it also means 'bribe'), fraud, trick, (taking) revenge (निवृत्ति), (making) plots, deceit, gaining by magic (गतिमेप्रयोग- it also means business by mixing articles of inferior quality with those of superior quality, but

as a king, generally, did not trade in those days, the other meaning is taken, *i. e.* gaining by magic, in spite of the fact that the com. does not agree with that meaning.) निस्तोलेः (सं. निस्तोलाः) devoid of character. निव्ययः (सं. निर्वृतः) devoid of any vows, *i. e.* not observing them निम्मेरेः (सं. निर्मयादः) not keeping proper decorum, *e. g.* respect towards elders and the learned (निर्लज्ज). निषद्यक्याण पोसन्नो-
ययासेः (सं. निषद्यक्याण पोषधोपवासः) one who has no vows like the Poshadha fasting. The 11th. vow of a layman in which he has to abandon all sinful activities for a day and has to remain in a religious and holy place for fasting. It is observed on the पर्व days, the अष्टमी, चतुर्दशी, पूर्णिमा and अमावास्या, in all they are six days. पचक्याण is the 10th vow of a layman; it is the vow of abstaining from certain sins. दुपयचउप्पयमियपसुपक्खिसिरीसिधार्गः (सं. द्विपदचतुष्पदमृगपक्षीसरीसृपाणाम्) of the bipeds, quadrupeds, animals (मृग) beasts, birds and reptiles) (सरीसृप). सरीसृपः one that walks by sliding—*i. e.* a reptile. घायाण वहाण उच्छेयणाण (सं. घाताय वधाय उच्छेदनाय) for the killing, slaughter, and extermination. अघम्मकेऊः (सं. अघर्मकेतु) a signal of sinfulness, or a planet of sinfulness. केतु a banner, a planet, sign, or signal; here, a sign, signal, or planet. समुत्तिहेः (सं. समुत्थितः) arisen. अन्मुट्ठेहः (सं. अन्मुत्तिष्ठति) rises up—in respect. पडञ्जहः (सं. प्रयोजयति— or प्रयुनक्ति) employs. सयस्यः (सं. सयस्य) of his own. विः

अपि (स.) यः a particle नो न+उ (a particle). सम्म-
 सन्यक् (स), properly—well. न करमरविर्त्ति पवत्तेइ (स. न कर
 मरविर्त्ति प्रवर्तयति ।) does not use or manage the taxes
 and tributes.

3. *Gist.* King Pradeshi had a queen named
 सूर्यकान्ता, who had a son named सूर्यकान्त He was the
 heir-apparent and looked after the administration
 of the kingdom. रजो. (स रज) of the king. देवी.
 queen. सुकुमारपाणिपादा. (स सुकुमारपाणिपादा) having
 delicate hands and feet धारिणीवर्णजो. (स. धारिणी-
 वर्णन) the description of queen पारिणी The rest of
 the description of queen सूर्यकान्ता is the same as
 that of queen धारिणी, given in the first part of this
 राजपतेगियसूत. सखि. (स सार्धम्) together, with अपुरत्ता-
 (स अवुरत्ता) attached to, in deep love with अविरत्ता
 (स अविरत्ता) not devoid of attachment, &c. who
 never failed in love. इहे सहे कये जाय विहरर (स
 इष्टसन्दर्शनं यावत् विहरति) lived enjoying all the desired
 (इष्ट) pleasures of sounds (music), forms, etc
 जेहे पुत्ते (ज्येष्ठ पुत्र) the eldest son अत्तए (स आत्मन)
 son. जुवराया (स जुवराज) the heir-apparent रजो च
 रहुं च चलं च वाहनं च. (स राज्य च राष्ट्र च वल् च वाहन च)
 the kingdom, country (राष्ट्र), army, and the vehicles
 (वाहनम्) राज्य includes the possessions outside his
 country, the tributary states etc. राष्ट्र means the
 country or the nation वाहन includes horses, cha-
 riots, elephants etc. कोसं च कोट्टागार (स कोष च को-
 ष्टागारम्) the treasury and the store-house (कोष्टागारम्).

अन्तेऽहं (स. अन्तःपुरम्) the harem. स्वयमेव (स. स्वयमेव) himself. पश्यवेष्टयमानः (स. प्रत्यवेष्टयमानः) looking after (present part, from प्रति+अ+ईष्ट)

4. Gist: That King Pradeshi had his cousin and charioteer named Chitra, whose counsel he always sought in every important matter relating to the state or to himself. भाउय-ययंसभ (स. भाउययस्यभः) brother and companion. चित्तेः (स. चित्र) Chitra. सारहीः (स. सारथ) a charioteer. But Chitra was not only a charioteer, but he was also the brother, and friend of the King. So he used to guide the King in many important and secret matters, as a secretary would do; the word सारही may be rendered by the word 'private secretary' in the case of चित्र. } अद्भुत (स. अद्भुतः) rich. बहुजनस्त अपरिभूत (स. बहुजने अपरिभूत) not vanquished (अपरिभूत) by many with respect to power and self; i.e. unique among men. सामदण्डमेव उपप्रदान-अर्थसाधन-ईहामतिविशारदः (स. सामदण्डमेव उपप्रदान-अर्थसाधन-ईहामतिविशारदः) expert (विशारदः) in (the use of) negotiations (साम), punishment (i.e. war-दण्ड), dissensions (भेद), bribing (lit. giving as a gift-उपप्रदान), political economy and deliberation (over what has been perceived). Four means have been thought in the ancient politics, for dealing with an enemy. The first is साम, or peaceful negotiations. The second is दाम or giving money, here, in this book, it is placed third in order, under a different name-उपप्रदान.

The third is दण्ड-or punishment-perhaps war. The fourth is भेद or making dissensions in the enemy's camps and winning over a certain part of it. These means were used, by turns, and in the case of failure of each one of them, the succeeding one was used; of course, some were employed even simultaneously. अर्थसत्यः (स. अर्थशास्त्र) the science of political economy. ईदामहः (स. ईदामति) It is one of the varieties of मतिज्ञान, a stage next to perception i. e. pondering over what has been perceived for arriving at a correct judgment. उत्पत्तियाय वेणइयाय कम्मियाय पारिणामियाय, चउड्विहाय बुद्धिं उधवेयः (स. औत्पत्तिक्या वैनयिक्या कर्मिक्या पारिणामिक्या चतुर्विध्या बुद्ध्या उपेत) endowed with (उपेत) four types of intellect, viz: intellect capable of high imagination, which is inborn (औत्पत्तिकी), intellect generated -due to modesty shown towards the preceptor and elders, which is got by training (वैनयिकी), intellect which creates thought or impulse in the mind during the course of study, which originates after practical knowledge and experience (कर्मिक), and lastly, intellect produced in old age (पारिणामिकी). कज्जेसुः (स. कज्जेसु) in kingly duties. यः च. कुडम्बेसु (स. कुडम्बेसु) in family affairs. मन्तेसुः (स. मन्तेसु) in counsels गुज्जेसुः (स. गुजेसु) in secrets. रहस्सेसुः (स. रहस्येसु) in confidential matters. निच्छेसेसुः (स. निश्चयेसु) in decisions. आपुच्छणिज्जेः (स. आपृच्छणीयः) worthy to be consulted. मेहिः (स. मेधि) a small post or pillar. पमाणः (स. प्रमाणः) authority.

आहारे: (स. आधारः) support. आलम्बणं (स. आलम्बनम्) a prop, or support. चक्षुः (सं. चक्षुः) the eye; the very eye of the King. मेदिभूषः (स. मेदिभूतः) who had become the pillar. सर्वव्याप सर्वभूमिसाधुः (स. सर्वव्याप-सर्वभूमिसाधुः) in every place and ground. लक्ष्यपशवः (सं. लक्ष्य-प्रत्ययः) one who had got the confidence (of the King). चित्रणविद्यारे: (स. विस्तीर्णविचारः) one who is permitted and commissioned by the King, to move about freely everywhere. राजधुराचिन्तकः (स. राज्यधुराचिन्तकः) meditating on the yoke (धुरा) of administration of the kingdom.

5. *Gist:* Once King Pradeshi wanted to send a valuable gift to his neighbouring King Jitasatru: so, he called his charioteer Chitra and ordered him to carry the gift to that King. कुनाला: Kunala is the name of a country, situated to the north, which had a capital named Kunala; some believe, and in some works it is so stated that Kunala was the other name of Ujjain. Then the country Kunal, may be the modern Malava. सावस्थी: (स. सावस्ती) a town of that name in Kunala country. कोट्टकः (सं. कोट्टकः) name of an ancient pleasure garden in the Savatthi town. चैत्रः (सं. चैत्रः) a garden. पौराणे. (स. पौराणिकः) ancient. अन्तेवासी: (स. अन्तेवासिन्) living near, neighbouring. जितसत्तु: (सं. जितसन्तुः) a King of that name. अथवा कदाहः (स. अन्यदा कदाचित्) One day, on a certain day, at some time or other. महर्षे महर्षिं विउलं रायारिहं: (स. महर्षे महाई विपुलं राजा-

हेम्) very valuable, very befitting (for a King), extensive (विपुल), and fit for a King The words महाप महर्हि etc are synonyms पाहुड (स प्रामृतम्) a present, or tribute सज्जावेद् (स सज्ज्-to prepare) -causal form, got prepared सहावेद् (स शब्द्-to speak) -calls Here the present tense is used for the past The figure २ in the beginning of a sentence, as here, connects the last verb of the former sentence with this sentence, e.g सगवेद् । २ (१६ सगवत्ता) which means having called, to be rendered by joining the two sentences by 'and', or by 'then', or by 'having done so' महर्त्थ (स महार्थम्) of a great value चवणेहि (स उप+नी- to carry) Imperative 2nd sing carry or take away ! जह् (स यन्नि) which-those which तत्थ (स तन) there रायकजाणि (स राजकार्याणि) duties of the King किञ्चाणि (स कृत्यानि) actions of the King or the state नीर्हो (स नीति used in plural) [state] policies चवहारा (स व्यवहारा) [state] transactions ताह (स तानि) correlative to वाह विहराह (स विहर) imperative 2nd sing Stay-live ! सिरुद्ध (स इतिवृत्ता) having done so, having said so विसज्जिह (स विसज्जित) was dismissed, was asked to go

6 Gist : Then Chutra, being thus ordered by the King, made preparations for his departure to Savatthi, and, in due course, reached it He was well received by King Jitasatru, who gave him a nice palace to live in, where he spent his time enjoying various kinds of pleasures.

रक्षाः रक्षा. धुत्ते समाणेः (स उक्ते सति) being addressed. समाण is used in a construction parallel to that called the सति वसती in Sanskrit. हृष्टः हृष्टं नुष्टं etc. (स. हृष्टनुष्ट etc.) being pleased and satisfied. पडिसुणेत्ताः (स. प्रतिशुत्ता) having heard, having promised. बोण्हइः (स. मङ्) takes. 3rd. Sing. present. पडिनिष्पत्ताहः (स. प्रतिनिष्पत्ति) goes out. मज्झमज्जेणः (स. मध्यमंयेन) from the centre or the midst. सण (स. स्वकीयं) own (his), गिह्हेः गृहम्, उवागच्छइः (स. उपागच्छति) goes near. ठवेइः (स. स्थापयति) puts. कोडुम्वियपुरिसेः (कोडुम्वियपुरम्) to the domestic servant. acc. case. सिप्पामेयः (स. शिघ्रं एव) soon. देवाणुप्पियाः (देवानुप्पिय) lovable like gods, or देवानां प्रियः—beloved of gods. But the first rendering seems to be correct. सच्छत्तं (स. सच्छत्रम्) equipped with an umbrella. चाउग्घण्टं आसरहं (स. चातुर्घण्ट अश्वरथम्) a four-belled horse-chariot. जुत्तामेवः (स. युक्तम्+एव) already yoked. उवह्वेइः (स. उपस्थापय) bring forth. पयपिणहः (स. प्रत्यय) imp. 2nd. Report. तह्येयः (स. तथा+एव) So—in that way. जुद्धसज्जः (स. युद्धसज्जम्), Ready for war. आणत्तियः (स. आहतिवि) order. दयमहं (स. एतद्+अर्थम्) this purpose or matter. हिययः (स. हृदये) in heart. ष्हायः (स. स्नातः) having bathed. कयवलिकम्मे (स. कृतवलिकम्) having given offerings, having worshipped. कयकोउयमङ्गलपायच्छित्ते. (स. कृतकोउयमङ्गलप्रायश्चित्तः) having done auspicious marks (on his forehead, cheeks etc.) and having performed propitiatory rites (प्रायश्चित्ताः). Some explain the phrase as : 'one who has made an auspicious mark on his forehead in order to

avert the evil attendant upon 'a bad dream' अर्थ भा
 कोप-वृत्तानि कौतुकमात्रत्वादि एव प्रायश्चित्तानि दुस्वप्नादि विपातार्थमव-
 श्यरणीयत्वाद्येते तथा । सनद्धधम्मियकरण (स सनद्धध-
 धर्मिककवच) Ready with (सनद्ध) mail and armour
 tied (on his body) धर्मित or धर्मिन mail, a kind of
 armour. करण-armour उत्पीडितशरासनपट्टिक (स
 उत्पीडितशरासनपट्टिक) one who has tightly fastened
 (उत्पीडित) the band (पट्टिका) of leather to the bow
 (शरासन) पिण्डगोवेज्ज (ग पिण्डगोवेज्ज) having worn
 (पिण्ड) a neck-lace (गोवेज्ज) बद्धमानिद्धधिमल्लपर
 चिह्नपट्टे (स बद्धमानिद्धधिमल्लपर) having fastened
 and worn (अविद्ध) a band (पट्ट) of very excellent
 (pure) medals (चिह्न-चिह्न a sign or medal) Perhaps,
 the पिण्डगोवेज्ज bore the royal insignia - गद्विपादपदरणे
 (ग गद्विपादपदरणे) having taken weapons and
 missiles जेजेर स यत्र एव तेजेय स तत्र एव दुग्दह
 (दुग्दह to ascend) ascends Bel Sing Present
 This root is peculiar to this Ardh-Magadhi dia-
 lect, and is used instead of the Sansk root आ-
 द्ध पुरिसेहिं पुरी संपरिवुद्धे (ग संपरिवुद्धे) surrounded
 by सकोरिण्टमल्लदामेण (ग सकोरिण्टमल्लदामेण) adorned
 by garlands and wreaths of horsetheves घटिज-
 माणे (ग घटिजमाणे or एव) being held over (एव) held
 मण्डपमण्डपद्वारविन्दपरिनिमित्त (ग मण्डपमण्डपद्वार
 परिनिमित्त) encircled by a group, party, and crowd
 of warriors or soldiers माला (माला) his own.
 निगच्छ (ग निगच्छ) goes out सुदेहिं यासेहि (ग
 सुदेहिं यासेहि) with comfortable (सुदेहिं) companions on

the way (वासा) पायरासेहिः (स. प्रातर्गन्नि) morning breakfast. नाद्विकिष्टेहि (स न+अतिविकृष्टे) by not very distant. अन्तरावासेहि वसमाने (स अन्तरागते वसमान) living-on making halts on the way (अन्तरावासा). अनुपयसिहः (स अनुप्रविशति) enters after (his fore-runners). बाहिरिया उचट्टाणसाला (बाह्य+उपस्थागशाला) the outer audience-hall, council-chamber नुरथः (स, नुरगा) horses निगिण्हइ (स. निगृहति) checks. पजोरुहइ (स प्रत्यारोहति) gets down, descends अन्तरिया (स अप्यन्तरिका) inner. करधरपणिमाहियं (स. करतलपरिगृहित) with his palms of the hand (करतल) folded (परिगृहित) जणण विजणण वद्धायेइ (स जयन विजयेन वद्धापयति) he congratulates (वद्धायेइ) with success and victory वद्धायेइ is the casual form from वृध्-वर्ध् to congratulate (Cf Gu वधावु) पडिच्छइ (प्रति+इच्छति) accepts मक्कारेइ (स सत्कारयति) welcomes संमाणेइः समानयति पडिचिसन्जेइ प्रतिविमर्षयति—themselves शयमगमोगाढ आघास. (स राजमार्गविग्राह आवासम्) a place situated by the side of a main road इदयइ (स इद) gives, or bestows सुदप्पावेसाइ भंगह्माइ चत्थाइ परर परिहिइ (स सुद प्रवेष्टयति माद्वत्थानि वस्त्राणि परर परिहित) having put on (परिहित) best (प्रवर), and auspicious (माद्वत्थानि) clothes, sufficiently clean for attending an assembly अप्पमहग्घाभरणालंक्रियत्तरे (स अल्प+महार्घ+आभरण+अलङ्कृत+कर्तर) one having (स) decorated with few (अल्प) but valuable (महार्घ) ornaments जिमियभुत्तयगए (स निमित्त+भुक्त+उत्तर+आगत) having taking his meals (निमित्त), and then

returning after (उत्तर) dining (भुक्त) पुनराधरणकाल
 समयेंसि (स पूर्वापरण्डकालसमय) at the time of the
 first (पुन्य) and the last (अवरण्ड) parts of the
 day गन्धर्वेहि (स गान्धर्वे) by songsters नाटगेहि
 (स नाटके) by dramas उवनचिज्जमाणे (स उपनृत्यमान)
 being given = dance उवगाइज्जमाणे (स उपगीयमान)
 being treated with singing उवलालिज्जमाणे (उपगाल्यमान)
 being sported, being given a sporting सहफरिस
 रसरूपगन्धे (स सभ्यस्वरसरूपगन्धा) Human sen-
 sual pleasures may be either of sound, touch,
 taste, form, or smell They are पञ्चविहे (स पञ्चविधा),
 of five types मागुरुत्तर कामभोद (स मागुरुत्तर कामभोगा)
 human sensual pleasures पञ्चनुभयमाणे (स प्रत्यनुभयमान)
 experiencing (present part from प्रति+अन+भू.)

7 Gist One day, there came a monk,
 named केशी a grand disciple of Parshvanath,
 who took his abode in the pleasure garden
 called कोट्टक He possessed all the good quali-
 ties of a holy monk पासागनिज्जे (स पासाग+अपत्तीय)
 a grand disciple (अपत्तीय) of Parshvanath the
 23rd Thutthakara among the Jains अत्य means
 a child and अपत्तीय is an adjective from that,
 which means, 'of the child,' i.e. grand child,
 child meaning disciple कुमारसमणे (स कुमारअमण)
 A monk from boyhood—a वाक्कीरित्त, one who was
 taken into the fold of monks from his childhood,
 and hence possessed good qualities and knowledge
 of the Shastras. Hemachandraacharya was also initia-

ted in his boyhood. जादसंपन्ने. (सं जातिसंपन्न) possessed of (संपन्न) good birth. कुलसम्पन्ने of good family माणाः (सं ज्ञानम्) knowledge दंसण (स दर्शनम्) faith चरित्त वारिन् लज्जा (सं) Self restraint. हास्य- (सं) humility. ओयसी (सं भोजस्विन्) full of prowess तेयसि (सं तेजस्विन्) lustrous चञ्चसी (सं वर्चस्विन्) brilliant अससी (सं वर्चस्विन्) glorious जियफोहे (सं नितक्रोध) one who has subdued (जित) anger माव माया लोहे लोभ निहे. निद्रा जिह्मिदण (सं नित+इन्द्रिय) one who has subdued his senses परीसहे (सं परिहृ) accidental misery, 22 kinds of endurances as thirst, hunger etc, troubles जीवियासमरणमयविष्यमुक्ते (सं जीवितानामरण-मयविप्रमुक्त) free (विप्रमुक्त) from the desire to live, and fear of death (मरणमय) तवप्पहाणे (सं तप प्रधान) best in austerities, i.e much devoted to तपस् करण (सं) This word has many meanings, (1) religion pertaining to right conduct, as referred to in नदी, (2) the thought activity by which karma कर्म धर्म सकर्मण, उद्धर्तन, अपवर्तन उदीरण उपशमन निपत्ति, and निरावना are effected Out of these two, the former appears to be more appropriate here चरण (सं) ascetic conduct or life निग्रह (सं निग्रह) restraint, check शज्जव (सं आर्जवम्) straightforwardness मद्दव (सं मार्दवम्) softness, tenderness सन्ति (सं क्षान्ति) forbearance विज्ञा (सं विद्या) knowledge of the Shastras—scientific knowledge or learning मुत्ति (सं मुक्ति) freedom from greed or hankering after sen-

sual pleasures मन्त्र (स मन्त्रम्) chanting of holy Mantras or incantations from the Shastras व्रम (स व्रम [चर्यम्]) celibacy नय (स) the seven modes of predicates. Standpoints conceiving of a thing from one point of view as primary, and from others secondary नियम (स) Rules of conduct सोय (स शौचम्) purity चउदसपुग्गी (स चतुर्दशपुग्गी) one who has studied fourteen पुर्ख The पुर्ख were the ancient scriptures of the Juns, not now extant चउनाणोउगए (स चतुर्ज्ञान+उगए) possessing four types of knowledge, viz अज्ञान धुतज्ञान, अवधिज्ञान and मनपर्यायज्ञान These types of knowledge are referred to later on, in this book, by the monk, Kes. There are in all five type of knowledge, the fifth being कवलज्ञान, or perfect knowledge which only a कवली सिद्ध (perfect being), a तीर्थंकर possesses. A monk who possesses only four types of knowledge is called (स उअहए) छउमहु. However every person who is not a Kevalin is also छउमहु पञ्चहि अनागरसयहि सद्धि सपरिछुडे (स) पद्धि अनागरसद्धि सपरिछुडे being surrounded by five hundred monks (अनागरसद्धि) न आगर (house) विद्यते यस्य स अनागर) a houseless i.e. a monk, who has renounced all possessions as a house, property, family etc पुचाणुपुच्छिचरमाणे (स पूर्वापुर्व चरन्) wandering in due course, from one place to another in order दूदजमाणे (स दु-तु wander, to roam) present part wandering अहापद्धि (स यथाप्रतिरूपम्) appropriate, proper उगए (स अवसह) a place of residence उगिणहए (अवसहति) accepts. संजमेण (स सयमेन) by

restraint. अप्पणं: (सं. आत्मानम्) himself. भावेमाणे: (सं. भाव्यमानः) purifying; pr. part.

8 *Gist*: People heard of the arrival of the monk. All classes of people went to hear the religious discourse given by the monk. Chitra also inquired of his attendant, the cause of so great a din and bustle in the town. The attendant informed Chitra of the arrival of Kesi, the young monk, and said that people went to hear him. त्रिचाटुगः (सं. गृहा [इषा] त्र्यम्) a triangular path, of the shape of a Singhoda (सिंघोडा) fruit. त्रिगः (सं. त्रिकम्) a place where three roads meet. चतुर्गः (चतुष्कम्) a square, where four roads meet. चत्वरः (सं. चतस्रम्) a place where more than four roads meet. चतुर्मुखः (सं. चतुर्मुखात्) a palace having four gates facing four directions, a four-faced palace. महापथः (सं. महत्पथम्) a main road. पथः (सं. पथम्) a road. जनसङ्घः (सं. जनशब्दः) din of people. बृहद्दे: (सं. ब्यूहः) host. उन्मी: (सं. ऊर्मिः) a wave. संनिवाहः (सं. संनिवाहः) a gathering. पञ्जुवासइ: (सं. पञ्जुवायति) waits upon, serves. सुणेत्ता: (सं. सुखा) having heard. पासित्ता: (सं. दृष्ट्वा) having seen. इमेयारूचे: (सं. एतद्देहः) such-of such a form. अज्झत्थिप: (सं. आत्मात्मिकः) thought, 'activity. समुप्पज्झित्था: (सं. समुत्पन्नः) was originated, or arose. अज्ज: (सं. जय) today. इन्द्रमहे: (सं. इन्द्रमहः) ■ festival in honour of Indra, on the full-moon-day in the Bhadrupada. महत्- a festival (?). खन्द: (सं. खन्दः) Kartikeya. रुह: (सं. रुहः) a form of Shan-

kara मउन्द. (स मुकुन्द) Baldeva भूयः भूत. जकखः यक्ष
 धूमः (स क्षुद्र) a mound erected over the relics of
 a holy per-on. रुक्खः वृक्ष वरिः (स) a cave अगडः
 (स. अवट) a well, or a depressed and low place.
 नईः नदी. उग्रा भोगाः (सं उग्रा भोगा) उग्र and भोग, tribes of Kshatriyas राह्या...कोख्याः all are tribes of Kshatriyas नाया-ज्ञता was the tribe in which Lord महावीर was born The Ugras were the guardians of families appointed by Shree ऋषभदेव The Bhogias were appointed as preceptors-गुरु of families by Shree ऋषभदेव The Rajanyas (राह्या) were appointed as friends of families by him The Ishvakus were the family of descent of Shree ऋषभदेव इन्मः (स. इन्म) a rich person, said to have been possessing wealth, enough to drown an elephant with a howdah जटोपयाहय. (स. यथा भोज्यातिके सूत्रे) as described in the Aupapitika Sutra. अल्पेगहयाः (स. अल्पेगह) Some हयगया. (ग. हयगया) on horse-back गय गज. पायचारविहारेणः (स. पादाचारविहारेण) walking on foot. पन्दावन्दयहि (ग. पन्दे. पन्दे) lit in groups and groups, in groups संपेहेहः (ग. गयेहत) thanks कन्नुहउपुरिसं (ग. कन्नुहउपुरिसम्) to the attendant आगमनगदियविणि छटपः (ग. आगमनगदियविनिचय) being certain of the arrival of the monk, one who was certain about the information of the monk's arrival. चन्दनप्रतिपायः (स. चन्दनप्रतिपाय-[प्रतिपाय]) with an inclination or desire to salute

9. Gist : Then. Chitra also desiring to

visit the young monk, ascended his chariot and went to Kesi, and listened to the monk's discourse. Being impressed by the discourse, he accepted Jainism and became a householder. He was accepted as a Jain—*Shravaka*, by the monk. उच्यतेऽन्तिः उपस्थापयन्ति. अदूरसामन्तेः (सं.) not far and not near, at a proper respectful distance. तिफणुत्तोः (सं. त्रि. इत्थः) three times. आयादिर्णं पयादिर्णः (आदक्षिणं प्रदक्षिणम्) starting from the right and coming round again to the right, as opposed to the left. वन्द्यः (सं. वन्दते) salutes. नमंसहः (सं. नमति) bows down नद्यासखेः (सं. न+अति+आसखे) not very near. नाददूरेः (सं. न+अति+दूरे) not very far. सुस्ससमाणेः (सं. शुद्रपन्) pr. part. serving, or waiting upon अभिमुहः (सं. अभिमुहः) in front of. पञ्जलिउडः (सं. प्रोञ्जलिपुटः) with folded hands. महम्महालियाणं महच्चपरिस्तायः (महातिमहति महाचर्यपरिपद्) a very big (महातिमहति) and respectable (महाचर्य) assembly. चाउज्जामं धर्मैः (सं. चातुर्वर्ग्यं धर्मम्) religious restraints or observances of four types. परिकट्टेरः (सं. परिकथयति) treats, discusses, or explains. The four vows of restraint are : सव्यथो पाणाइंवायाओ वेरमणः (सं. सर्वप्राणातिपातश्च विरमणम्) abstaining (विरमणम्) from doing all kinds of injury to living beings (प्राणातिपातः); abstaining from telling all types of lies [सुसावायाओ—from telling lies—पृथगादत्त (सं.)]; abstaining from taking all that which is not given [अदिन्नादाणाओ (सं. अदत्ताहनात्)]; abstaining from all

kinds of sexual intercourse [बहिर्दाणाओ (स
 सहिर्धन)] Here, Kesi, the monk enumerates four
 types of restraints, which seem to have been taught
 by his preceptor Parshvanath. But later on these
 four restraints seem to have been transformed into
 five great vows—महान्तः. The fourth among the
 latter being definitely stated to be मैद्युनात् महुणाओ
 instead of the ambiguous बहिर्दाणाओ. The fifth one
 added afterwards by Lord महावीर, who followed
 पार्श्वनाथ after a couple of centuries and a half, was
 सव्याज वैरिण्महाओ वैरमग—abstaining from all types of
 possession. Some Sutras, however seem to add
 up even a sixth vow—सव्याओ सहोभोयणाओ वैरमग—(रात्री
 भोजनात् विरमगम्) which seems to have been done
 only to emphasise the importance of not eating at
 night (Refer दसवेअण्वियमुत्-४ अज्जयण) However, an
 irrelevancy arises when Kesi, after preaching (चन्द्र
 पामि धर्म preaches पयआणुनतिर (पयानुवहय) गहपमि. Yet, this
 may be explained by a supposition that though
 the fifth vow was already accepted as a small vow
 अणुनत it was not considered to be one of the
 great vows—महान्तः, and hence was excluded from
 the पातुयामपम but included in the अणुनतः this
 inconsistency seems to have been done away with
 by Lord Mahavira. But some Jains hold that Kesi
 kumar taught the four principles of general con-
 duct when he preached पातुयम धर्म and they are
 common nearly to all religions. Hence, it has no-

thing to do with the five Mahavratas, which he later on preaches in this book. Therefore, there is no inconsistency. When Kesi did not know the trend of the assembly he thought it common religion, when he saw a fitter assembly he thought the five Mahavratas and other things उद्गाह उद्देह (स उपाय उच्छिति) rises up and stands सद्दामि (स प्रवदध) I put faith in believe निर्गन्ध पाययण (स निर्गन्धप्रवचनम्) the teaching of the निर्गन्ध निर्गन्ध are those who have no ties (गन्ध) of the worlds i.e. those who have renounced the world—ascetics निर्गन्धप्रवचन stands for the scriptures of the Jains यस्मिंयामि (स प्रयय ददामि) I trust रोषमि (स मे रोषत) I like अभ्युदमि (स अभ्युदमि) I respect एरमेय (स एरम्+एतत्) This is so (as you have preached) तदमेय (स तदम्+एतत्) it is true अवितदमेय (स अवित यम्+एतत्) This is not false i.e. false असद्वितदमेय (स असद्वित यम्+एतत्) This is quite without doubt, (अनदिग्धम्) सद्विग्धम्—doubtful वसमदे (स वदम्+अर्थम्) This meaning तुम्हे You वयह (स वद् to speak) spoke past 2nd plu चिन्ता (स त्यक्ता) having abandoned हिरण्य (स सुवर्णम्) gold silver, etc सुवर्ण (स सुवर्णम्) gold coins धन धान्यम् धनकण गरयणमणिमोक्षियसखसिलम्पवालसन्तसारसावण्ड (स धन+कनक+रत्न मणि+मौक्तिक+गङ्गा+शिल्ल+प्रवाल+स्त+सार+सावण्डेयम्) See translation सत्सार means, best among the existing (स्त) objects सत्पतेय means best riches or wealth विच्छद्दता (स विच्छर्ष्य) having renounced

Indeclinable past. part. Cf. Gujarati-छोडीने, and Hindi-छोड़कर. विगोचइत्ताः (सं. विगोचयित्वा) having exposed, having revealed. दाइयार्णः (सं. दायिकेभ्यः) Among the heirs, or relatives. परिभाइत्ताः (सं. परिभज्य) having divided. मुण्डाः (सं.) shaved. Ascetics. At the initiation ceremony, the head of the person to be initiated is shaved; hence the word मुण्डः is used to denote an ascetic. भपित्ताः भृया. अगाराओः (सं. अगारात्) from the house. अणगादियं पध्यन्तिः (सं. अनागारिकं प्रयजन्ति) renounce for the sake of houselessness, the state of being a wandering, homeless monk संचायमिः (सं. सक्रान्तिमि) I am able. पच्चत्तहः (सं. प्रयजितुम्) to renounce. Infinitive of purpose. पञ्चाणुव्यहयं सत्तसिधयावहयं दुयालसधिदं...पडिवजित्तपः (सं. पञ्चाणुव्यहयं सत्तसिधयावहयं द्वा-दशविधं गृहधर्म...प्रतिवर्जितुम्) The duties of a household-er or a Jain layman, as different from those of a monk are twelve in number. They consist of five अनुवत्त, and seven सिधायत्त. The five अनुवत्त are the महावत्त in a limited form. The महावत्त—abstaining from हिंसा (प्राणतिपातविरमण), गृहादाद, अदत्तादान, मैथुन and परिग्रह are limited to मूलपाण्डिवाय (मूलप्राणतिपात) gross injury to beings, मूलमुसावाय (मूलगृहादाद)—gross falsehood, gross theft, सदासंतोमे (सं. सदसंतोदम्) satisfac-tion of carnal desires with only one's wife, and lastly, इच्छाविहित्तियाणः (सं. इच्छाविहित्तियाणम्) limit-ing one's desires to a certain limit. The seven सिधायत्त include three अनुवत्त and four सिधायत्त.

The former are अन्यादह (अर्थ० अण्टादह) indulgence in purposeless sin, दिग्मन (अर्थ० दिसीन्वय) limiting one's movements in a particular direction, उपभोग परिमाणपरिमाण (अर्थ० उपभोगपरिमाणपरिमाण) limitation of objects of use, as food, clothing etc They are also of two types objects consumed by one use, as food etc, and those not so consumed like objects of the former type are denoted by परिभोग and those of the latter type, by उपभोग, objects like clothing and house The four शिक्षाव्रतस्य are सामाख्य (स सामाख्य) good conduct or avoidings infel activities and performing pious actions, दैववर्गास्य (न दैववर्ग शिक्षा) limiting of activities in directions and objects, वासहोववास (स पौषभोगवास) observing fasts (already referred to in the annotations—page 58) अतिद्विसविमाम (स अतिद्विसविमाम) offering charity to guests, monks, nuns, and साधवस or the Jains It is also explained as, the earnest wish of a house holder at the time of dinner to share his dinner with any guest who might turn up accidentally at his door To these twelve is added, the final one—अपचिन्मामारणान्तियसलेहणाद्भुसणमराहणा—or mortifying oneself by fasting etc at the approach of death. (For further refer) see उवासगदसाओ अह्रासुह (स यथा सुखम्) as you please मा पडियन्ध करेह (स अह प्रतिबन्ध न करोमि) I do not object उपसपजित्ताणः (स उप+स+पद to accept) having accepted पहरित्थ (स प्रधारितवत् or प्राधारवत्) Resolved, decided

10. *Gist* From that time, Chitra became a Jain, and learnt the principles of that faith, and practised austerities; observed fasts, etc., and supplied necessary things to monks, and served them समणोवासरं ज्ञापः (स धमणोवासं ज्ञात) became a follower of Dhraman-ascetic—i.e. became a Jain महिगयजीव्राजीये. (स अधिगयजीवाजीये) knowing the objects having souls in them, and objects having no soul. These are the two great categories—the soul and non-soul,—the Sentient, and the non-sentient. The souls, in Jainism, are of two kinds, according to the bodies they inhabit—स्थवरजीव, lit. immobile souls, but probably rather souls with hardly more than a kind of tactile preception. These are of five kinds:—(i) Souls of mineral bodies, e.g. stones, diamonds, etc. (ii) Souls of water, e.g. living organisms in water. (iii) Souls of living beings in fire, the salamander of the ancients. (iv) Souls of air, the breathing air is full of little creatures. (v) Souls in the vegetable kingdom, it has now been proved even by science that vegetables possess souls. The other class of souls is called Tris, त्रस or mobile. The former cannot move at its own will, while the latter to some extent can. They are also classified as (i) possessing two senses, i.e. touch and taste, (ii) three senses, touch, taste and smell, (iii) four senses,

with sight also, (iv) five senses, with hearing also. There are nine qualities of soul, जेतना being the chief one. It is unnecessary here, to enter into its details. The soul in its impure state is conceived in Jainism to have nine properties.

(i) it lived, is living, and will live, (ii) it has perception and knowledge, (iii) it is not material, (iv) it has no touch, taste, smell or colour, (v) it is the only responsible agent for all its actions, (vi) it completely fills the body which it occupies, e.g. of an ant, or elephant, (vii) it enjoys the fruit of all its actions, (viii) it wanders in samsara, (ix) it can become सिद्ध in its perfect state, (x) and it goes upwards. The soul, in its perfect condition, enjoys perfect perception perfect knowledge, infinite power, and infinite bliss. This is called the अनन्तवत्तुल्य उत्तमद्वयवर्ण (अन्तःकरणं च) one who has known merit and demerit. The former is a desirable activity like devotion to Arhats, etc. while पाप is a sinful kind of Karma. The undesirable activity like अज्ञान, carelessness, or engrossment in sensual objects causes the attraction of Karmic matter towards the soul, and then the soul is actually invested with such Karmic matter and becomes impure. आसक्तवत्तुल्य दुःखले (अन्तःकरणं च) (दुःखल) in all those mentioned in the compound beginning from आसक्त and ending in मोक्ष in the compound.

physics (= science which shows the relation between I and non I, or between man and the universe), seven principles or तत्त्व are recognised. They are जीव, अजीव, आश्रय, बन्ध, स्रवर, निर्जरा, and मोक्ष. In this, two more are added, किरिया or क्रिया, and अधिगरण or अधि-करण. जीव and अजीव are in combination and the link that unites them is Karma. The soul and the non soul have already been considered. We have to deal with the forging and falling away of the fetters of Karma. There are two steps in forging the fetters of Karma. (i) the movement of Karmic matter towards the soul (आश्रय) and (ii) the actual inflow of, or bondage of the soul by Karmic matter (बन्ध). There are two steps also in the freeing of the soul from this matter--(i) the stopping of any fresh material ties (called स्रवर), (ii) and the shedding of the matter (निर्जरा) in which the soul is actually enveloped and bound. The end of all this process of Karma—shedding is मोक्ष निर्वाण, or liberation or emancipation, which is the goal of life of every true Jain, rather every sensible man. The soul is affected by रागद्वेषरतिमोद etc in the four passions anger, pride, deception and greed, helped by the activity of the mind, body and speech. Such a soul is in a state of receiving Karmic matter into it. The name given to this activity is Yoga (योग), and the attraction of Karmic matter thus brought about is called Karma movement (आश्रय), the

thud तत्त्व or principle. The condition of the soul which makes आश्रय possible is called आवासन (Subjective Ashrava) It is of 32 kinds. The matter attracted by soul is called द्रव्याश्रय (objective आश्रय), it is the vicious, relentless vigilance of matter to run and to embrace the soul, in its ignorance and infatuation, as much as in its enlightenment and discrimination, that is, in Jainism, called आश्रय. The actual investing of the soul by the Karmic matter which has flowed into it is called bondage or बन्ध. Physical condition that allows this activity is called आश्रयन, so also the matter mingling with soul is called द्रव्यबन्ध. By religious observances etc चर is possible, and no new material ties are allowed to form निर्जरा means falling away of the Karmic matter from the soul. Through austerities, this may be attained, or an opposite feeling to that which has occupied that soul may create this तत्त्व. The natural maturing of Karma and its separation from the soul is called सविपाक-निर्जर. Inducing a Karma to leave a soul by means of contrary Karma, or by means of austerities, is called अविपाकनिर्जर (riddance without fruition of Karma) मोक्ष is complete freedom from Karma. When eight Karmas, घातीयs and अघातीयs) have been dispensed with, this state is possible. निरिया and अधिवरण do not seem to have had their places in later works in Jainism, but

they have been referred to by the canonic works. क्रिया means bodily action, which is sinful and faulty. अधिशृङ्ग means a means or a weapon such as a sword, or club which creates sinful acts. असहिज्जे (स असाहाय्य) one who does not desire the help of others even in great distress, a high-spirited Shravaka prepared to endure the results of his own Karma. सुवर्णः (स सुवर्ण) गरुड रक्वसः राक्षस गरुड गरुड महोरगादहि (स मङ्गिरौ) by big serpent. अणइकमणिज्जे (स अनतिक्रमणीय) not to be swerved by. निस्संकिण (स निशकिन) without doubts. निच्छिण (स निष्प्रभित) without desires as to the solution of doubts—*i. e.* without hesitation in the observance of the precepts of the religion निव्वित्तिगिच्छे. (स निर्विविक्खित्ति) without uncertainty लब्धहे. (स लब्धार्थ) one who has known the sense (अर्थे), lit लब्ध obtained सदियहे. (स प्रवित्तार्थ) one who has accepted the sense पुच्छियहे. (स पृष्टार्थ) one who has questioned the sense. अदिगयहे विणिच्छियहे. (स, अधिगतार्थ विनिश्चितार्थ) one who has understood and hence become definite about the sense of the religion. अहिमिज्जपेम्माणुरागरत्ते. (स असिय+मन्वा+प्रेम+अनुराग+रक्त) being attached (रक्त) with love and liking (अनुराग) from the depth of his bones and marrow (मन्वा) अयमाउसो. (स अयम्+आयुष्मन्) This Sir अहे: True सेसे अणहे (स शेष अर्णव) all else (शेष) is untrue, useless for the soul. इय does not exactly denote other faiths. The rest. may mean other things

of the world, except the religion preached by the Kevalins ऊसियफलहेः (स उच्छिद्रवस्फटिक) or (उच्छिद्रुतपरिष) This seems to have been explained in many ways. Firstly, it is explained as—उच्छिद्रुत उभत, स्फटिक इव स्फटिक नित्त यथा ते उच्छिद्रुतस्फटिका . प्रवचनावप्यापत्तिरुमानसा इत्यर्थः । which means, a person with a mind as pure and transparent as crystal. Secondly, as—उच्छिद्रुत अर्गलस्थानाद् अपनीय उर्द्धीकृत तिरषीत यथादपचाद् भागाद् अपनीत परिष अर्गल यथा ते उच्छिद्रुतपरिषा । which means, a person who has raised up (उच्छिद्रुत) a door-bolt (परिष) and opened the doors. Further—ओदायातिरेकाद् अतिदायदानदायित्वेन मिश्रुबाणा गृहप्रवेशार्थं अतर्गलितगृहद्वारा इत्यर्थः । a person who unbolts his doors for the sake of allowing the beggars to enter his house, due to his profuse generosity, and benevolency. अयंगुय-बुयारेः (ए अपाङ्कतद्वार) one, with his gates open to all चियत्तन्तेउरघरप्पयेसे. [(चियत्त—?) स गन्त पुरगृहप्रवेश] whose entrance to their houses and harems is liked (चियत्त) by people. चाउहसहमुहिद्विपुण्णमासिणोसुः (ए चट्ट-दशी+अट्ठी+उट्टि+चौणमासीपु) on the fourteenth, eighth, Amapasya and fullmoon days. पडिपुण्णैः (स प्रतिपूर्णम्) full समणेनिगन्थ The tieles (निर्ग्रन्थ) Shramanas—ascetics—Jain monks. फामुपसणि-ज्जेण (ए प्रामुक्+एप्पीय) without life (प्र+अणुक्) and so unobjectionable (एप्पीय) for a monk to be had. असणपाण अत्ता (fool) and पान (drinking) प्याम स्तामेण (स पाय्यादे) by (giving) dried fruit and sweetmeat पीडपल्लवसेत्रासंपारेणः (ए. पीड+पल्लव+सत्त्वा+ए-

स्तरैः) with a seat, a wooden plank, bedding, and mat. वस्त्रपट्टिगहकम्बलपायपुच्छणेन (स वस्त्रकम्बलपादप्रोच्छ-
नैः) with clothes, blankets, and cloth to wipe off
fect (पादप्रोच्छनम्). औषदमेसज्जेणः (स औषधमेपज्ज्यै.)
by drugs and medicines. पडिलामेमाणे (स. प्रतिपद्य-
मान) making them get—i e. giving or offering to
the monks Giving necessary articles and an
abode to a monk is a duty of a Jain layman or
भ्रातृक सीलव्रतस्य (सीलव्रतस्य) are the five Anuvratas.

11. *Gist* Then, Chitra, having complet-
ed his mission with the king, Jitashatru, was
alloued to go by the King Before returning,
he paid ■ visit to Kesi, and requested him
to visit the town of Seyaviya. The monk was
unwilling to go because of the unrighteous
conduct of King Pradeshi, however, Chitra
was successful in persuading the monk to accept
his invitation सज्जेइः (स सज्जति) gets prepared.
मम पाउगं (स मम प्रायोग्यम्) acceptable, fit to be
used on my behalf. जहामणियंः (स यमामणितम्) as
spoken (by me). विधवेहि. (स विज्ञापय) request पुरि-
सवग्गुरापदिनिखंत (स पुरववागुरपरिहित) surrounded by
an aggregate (वागुर) of men वासादीया (स प्रासादिना)
line, beautiful दरिसणिज्जा. (स दर्शनीया) worth-
visiting अमिस्सुवा (स अमिस्सुवा) Excellent liverpleas-
ing समोसरह. (स समसरत) Visit Imp 2nd plu. from
सम्+अप+ह आढाह (स आ+ह to honour, to pay
regard to) honours परिजाणाहः (स परिजातति) under-

stands तुसिणीर (स तुष्णिक्) Silent दोच्छं (स द्वि)
 Twice तच्च (स त्रि) Thrice जहानामण (स यथानामक)
 of a certain name घणसण्डे (स वनसण्ड) a forest
 region सिया (स स्यात्) there be—suppose there is
 किण्हे (स कृष्ण) dark किण्होभासे (स कृष्णाभाम) of
 a dark appearance अभिगमणिज्जे (स अभिगम्य) worth
 approaching दन्ता (स दत्त) Yes भिलुगा A type
 of birds पावसउणा (स पापाङ्गना) birds of prey,
 wicked birds ठियाण (स स्थितानाम्) of (those who
 are) residing there सोयसग्गे (स सापसर्ग) full of,
 उपसर्ग or troubles पयामेव (स एकम्+एव) so also
 Similarly समोसरिस्सामि fut of सम्+अव+स् I shall
 approach कायड्ढ (स कर्तव्यम्) to be done Pot
 pass put from क ईसर (स ईश्वर) A lord तलवर
 (स) A guard सत्थवाहप्पमिइओ (स सत्थवाहप्रभृतय) the
 caravan leaders and others सत्थवाह also means a
 great merchant पडिहामेस्सन्ति (स प्रति+गम्) will
 offer fut पाडिहारिण (स प्रतिहारिणेन) by an article
 lent to a monk for some time, which he has to
 return to the giver after use उचनिमन्तिस्सन्ति
 (स उप+नि+भ+न्) will invite fut अविद्याइ (स अविप,
 moreover Here it carries practically no meaning

12 Gist Then Chutra returned to Se-
 yama and instructed the keepers of the
 Arigavana to receive respectfully the monk Hesi,
 when he came to that place, by giving him a
 suitable residence, and he also told them to
 inform him of his arrival उज्जाणपालय (स उद्यान

पालका) keepers of the garden आगच्छिजा (स आग-
मिष्यति) will come चन्दिजाह. (स चन्दितव्यम्) should be
saluted उग्राहं (म अवगहम्) proper and permitted resi-
dence for a monk He is to have a suitable residence
with the permission of a Jain householder He
has also to get food and other necessary articles
from a householder, after his invitation or offer
आणत्तिय (स आणत्तम्) order आणाए (म आणा) order
पडिसुगन्ति (म प्रतिभुवन्ति) agree to obey

13 Gist Chitra saw King Pradeshi,
he was well honoured by the King as his mis-
sion was successful Then, Chitra lived enjoy-
ing all the various pleasures of senses उत्तिः
(स, उत्ति) Above High Lofty कुट्टमाणेहि मुद्रमथयहि
(म आस्त्रोटमानै वृद्धमस्तत्रै) with the heads or tops
of drums being sounded वत्तीसइयइयहि (द्वानिशादइ
नाटकै) by thirty two kinds of dances चरतणीसप-
उत्तेहि (स चरतणीसप्रयुक्तै) being performed (प्रयुक्तै) by
excellent young women उत्तमचिज्जमाणे (स उत्तमचिज्ज))
being treated with dances उचलालिज्जमाणे (म, उच-
लालिज्ज) being treated with sports

14 Gist ^{अर्द्ध} One day Kesi with five hun-
dred monks came up to Seyavuri, and took his
residence in the Mrigavana garden and began
practising his austerities पञ्चप्पिणह (म प्रत्यर्पयति)
Returns उत्तिगण्डिता (स उत्तिगण्डित) having accepted

15 Gist The keepers of the garden,
knowing him to be Kesi, gave him all sort of

service and informed Chitra of the monk's arrival
 फहाप (स कथाम्) the story, news अनुजाणन्ति (स
 अनुजानन्ति) offer औघारेन्ति (स अवधारयति) Ascertain,
 make sure दगन्ते अवक्रमन्ति (स एकांते अवक्रमन्ति) Retire
 to one corner (एकान्त) (of the place) अन्नमघ्नं (स
 अन्यम्+अघ्नम्) to one another सवणयाप (स अवणात्)
 by hearing समोसहे. (स समवसृत) Is arrived past
 part pass सपसे सप्राप्त पिय निवेश्मो (स प्रिय निवेशयाम्)
 We shall relate the desired (news) पिय से भवतु
 (स प्रिय अस्तु भवतु) May his desired (thing) happen
 May he be happy (to hear this news) कस्तन्ति (स
 काश्त) Long for

16 *Gist Chitra, being thus informed
 by the keepers saluted his preceptor, and gave
 presents to the news bearers and soon set off
 to see the monk There, he heard a discourse
 from him आसणाओ (स आसनात्) from the seat
 अम्भुडेइ (स अम्भुतिष्ठति) rises up पादपीडाओ पयोखइइ
 (स पादपीडात् प्रयारोहति) descends from the foot stool,
 पाडयाओ ओमुयइ (स पाहुके अवमुयति) takes off his
 sandals—or shoes एगसाहिय उत्तरासइ करेइ (स एक
 शारिक उत्तरासइ करोति) placed his scarf on one side,
 wrapped his scarf round his face अञ्जलिमडरिय
 गइरथे (स अञ्जलिमुकुन्तिअग्रहस्त) with his palms (अग्रहस्त)
 formed into a cavity (अञ्जलि) सत्तट्ट पयाइ (स सप्ताष्ट
 पदानि) Seven or eight steps करयलपरिगहिय सिरसा
 वत्त) (स करयलपरिगहित शिरसावर्तम्) formed by palms
 raised over his forehead नमोत्तु (स नम अस्तु) Salu-*

tations (to) । अरहन्ताणं. (स अर्हन्तय) to the Arhants, to those who deserve salvation संपत्ताण (स संप्राप्तानाम्) to those who have attained (the truth) सत्यगम इहगम. (स सगम इहगम) (To him) who is there, (I) who is here पालड मे (स पश्यतु माम्) may he see me विडलं (स विपुलम्) plenty (of), much जीवियारिहं पीदणं (स जीवितार्हं प्रीतिदानम्) a gift given in love, which would be enough to maintain a person for his whole life सज्जय (स सज्जयम्) with a flag वुरुहत्ता (स अवहत्तय) having descended पञ्जुवासर धम्मकहाय जाव (स पर्युपासति धम्म कया वावत्) The assembly waits upon, and the religious discourse, etc Here the description of the assembly, and the discourse, is left off The description is in Para 9, which may be read with this

17 *Gist* Chitra requested Kesi to give a sermon to his master, King Pradeshi, that he might change his conduct and lead a righteous life अहं (स अस्माकम्) Our आहन्सेज्जा (म आख्यास्वय) If you relate, or give (a sermon on) होज्जा (स मविष्यति) would become

18. *Gist* Then, Kesi, the monk explained to Chitra that King Pradeshi had had no chance to hear the religion propounded by the Kevalins, or he was not inclined to make the best of the opportunity, when he had it He added that the monks do not of themselves treat religion It is only when the householders

request them to do so, that the monks give a discourse Chaitra, however, devised a plan to bring Pradeshi to Keshi, and then, he thought, a chance would arise for the king to induce (of course, without his intention to hear religion) the monk to preach religion चउहि ठाणेहि (स चतुर्नि स्थाने) in four ways or by four methods. कैयलीपद्मसं (स कैयलीपद्मसं) expounded by the Kevalins, the perfect beings with perfect knowledge, faith, etc.—१ तीर्थं सर सणययस्स. (स श्रवणाय) to hear अभिगच्छद्. (स अभिगच्छति) Receives, goes to फल्लान् (स फल्लान्) good or auspicious मङ्गलं (स) auspicious देवयं चेद्दयं. (स. देवयं चैत्यम्) a Charya pertaining to a god अद्वादे अर्थानि हेउरुं देव. पस्तिणार्हः प्रश्नानि धामरणार्ह. (स ध्यासरणानि) explanations of religious matters पणं ठाणेणं (स एतेन स्थानेन) By this reason उप्पस्सयगयं. (स. उपाध्वगतम्) Staying in an Upashraya गोचरगगयं (स गोचरगतम्) When he is out for alms, food etc. जत्थयि (स यत्थयि) even though. अभिस्समागच्छद् (स अभिस्समागच्छति) comes across. अप्पाणं आश्रयणम् आश्रित्ता (स आश्रित्ता) living covered सं चेव सच्च भाणिययं. (स. तद् एव सर्वं मणितव्यम्) all that which is described before is to be here We have to read all that is given before in a negative form, as if it is in an affirmative form जादह्मण यमणं (स. आदिमेन यमेन) as in the first description or narrative कहुं (स कथम्) How. आहस्सास्सामो. (स आह्वयास्सामि) I shall expound or

relate कम्बोजी (स कम्बोजे) by people from Kamboja उवणयं उपणिया (स उपनय उपनीता) brought (उपनीता) as a present or gift (उपनयम्) ह्यत्र (स सद्यम्) Soon Of Guj हव गिलापलाह (स गिलापलाह) be tired जगिलाप (स अगिलाप) unfatigued पाडम्भुय (स पाडम्भुय) had been generated here, had come

19 Gist The next day, Chitra went to the king and requested him to accompany him to see the newly presented horses from Kamboja. The king also desired to test the horses after a speedy ride in the chariot, the king felt tired and wanted rest. Chitra brought him to the Mrigavana, where Kesi was giving his religious discourse. The king, therefore, heard the voice of the monk addressing the congregation. He thought the monk and his followers were dullards. However, he inquired of Chitra who the monk was and Chitra told all he knew about the monk. The king asked him if the monk was a man fit to be approached by the king. Chitra replied in the affirmative पल्ल (स पल्लम्) Dawn, or morning पाडय भायाण रयणीय (स पाडयभायाणम् रयणीयम्) The night having turned into day or morning पुल्लदुण्डुलकमल सोमदुग्धिमिषमि अतापण्डुरे यमाय (स पुल्लदुण्डुलकमल सोमदुग्धिमिषमि अतापण्डुरे यमाय) whitish (यथापण्डुरे) morning, with blooming blue lotuses (पुल्लदुग्धिमिषमि) and gently opening (सोमदुग्धिमिषमि) red ones (यमाय) ययनिपमाय

स्सए (सं कृतनियमावश्यकं) having performed necessary duties or rites सहस्सरस्सिस्सि दिणयरे तेयसा जलन्ते (स सहस्ररश्मिनि दिनकरे तेजसा ज्वलति सति) The thousand-rayed sun shining with brightness विपारया (स विनीता) trained सामी (स स्वामिन्) Sir, or master पासह पय पेगाइ (स अनकानि) many जोयणाइ (योजना नि) 10 jana उब्भामेइ (स उद्भवमयति) Drove round उण्हेण उण्णेन तण्हाए (स तृणया) by thirst रद्धवाएण (स रथ वायुना) by the wind produced due to the speed of the chariot परिकिलन्ते समणे (स परिकल्पते सति) being fatigued परायत्तहि (स परावर्तस्व) turn back आस्राण अथानाम् सम भमम् किलाम् (स बलम्) fatigue सम्म सम्यक् पयोणेमो (स प्रविनयाम्) we shall remove or allay मोयइ (स मोचयति) sets free Unyokes अपण्डिया अपण्डिता निव्विज्जाणा (स निर्विज्ञाता) The ignorant कील (स कीदृश) Of what type सिरिय दिरीय उदगए (स त्रिया द्विया उपगत) possessed of lustre and modesty उत्तप्पसरीरे (स उत्तप्तशरीर) having a bright body परिणामेइ (स परिणामयति) digests खुआए (स प्रवीति) speaks स्वप्पेइ (स स्वप्नेष्यति) thanks स्ताए (स स्वकै) one's own पक्काम् (स प्रकामम्) at will पधियरिस्सए (स प्रविचरितुम्) to move about आहोहिण (स आचोवधिक) अथ अवधिअस्य तद् अपोवधिकम् । तस्य ज्ञाता आचोवधिक । A person possessing a limited type of अवधिज्ञान अनाज्जीवी (स अचार्मीवी) living upon others, & depending upon others for his maintenance as in begging अभिगमणिज्जे (स अभिगम्य) worth approaching

with Chitra and asked him if he possessed high Avadhi Jnana, and earned his livelihood by begging. The monk replied that the king's inquiry was rough and improper like that of the traders who wish to avoid tolls. And then, much to the king's wonder, he told the king what he had thought about the monk in his mind. The king, then, asked the monk how he had read his thoughts. The monk, in answer, explained to him the five kinds of knowledge according to Jain Metaphysics, of which, the monk said, he possessed the first four kinds of knowledge, excluding the fifth—Kevala Jnana, which only the perfect souls—Tirthankaras or Arhats possess. अदूरस्वामन्तेः (त) at a reasonable distance, not very far and not very near. दिष्टा (त, स्थिता) having stood; indeclinable past part स्तेः It is an indeclinable used at the beginning of a sentence in the sense of अथ जटानामथ. (त यथानामथ) of a certain name. अद्भुतानिषाः (त अद्भुतानिषा) traders in अद्भुत jewels दन्तप्राणिषा (त दन्तप्राणिषा) traders in ivory संगः रत्न मुक्तं (त, दम्भम्) toll or tax. भंसिउक्तामा (त भंसिउक्तामा) desiring to break, or evade. विषयं (त विषयम्) decorum, molestation. ममं पामिस्ताः (त ममं पामिस्ताः) seeing me. अट्टे समष्टेः (त अट्टे. समष्टेः) (is it) all right? वेणुष्टेणं (त वेणुष्टेणं) How, or by what means. दंसणे (त दंसणे) faith आमिनिषोदियनाणे (त आमिनिषोदियनाणे)

knowledge derived through the five senses and the mind, the first of the five varieties of knowledge, it is also called *मतिज्ञानं सुयनाने* (स धृतज्ञानम्) second of the five kinds of knowledge, obtained from the scriptures, scriptural knowledge *ओद्दिनाने* (स अवधिज्ञानम्) Direct knowledge of matter within a limit, got without the help of the senses and the mind, merely through the light of the soul, the third of the five kinds of knowledge, it is a kind of knowledge by occult powers *मणपल्लवज्ञाने* (स मन पर्यायज्ञानम् or मन पर्यवज्ञानम्) knowledge of other peoples' thoughts pertaining to matter, fourth variety of knowledge *केवलज्ञाने* (स अवलज्ञानम्) perfect knowledge, omniscience, knowledge which reveals everything, the fifth and the last variety of knowledge *उग्रादो ईहा अवाय धारणा* (स अवग्रह ईहा अवाय धारणा) अग्रग्रह is general knowledge derived from the first perception of an object, the first of the four varieties of *मतिज्ञानं ईहा* is dealing with perception to arrive at a judgment, reflection upon what has been perceived, second variety of *मतिज्ञानं अवाय* is specific determination of a thing by the process of thinking and mental reasoning, e.g. this is a book and nothing else, the third variety of *मतिज्ञानं धारणा* is memory or retentiveness, a kind of mental knowledge—*मतिज्ञानं जहा नन्दीय* (स यथा नन्दीसूत्रे) as described in the Nandisutra *अहंपविष्टं च अहंवादिह* (स अहंपविष्टं च अहंवाद्यम्) that

which is treated or found in the twelve sacred Angas (अङ्गप्रविष्ट) and that which is out side them. These two are the varieties of सुयनाग or भुतज्ञान. भाषितव्यः (स. भणितव्यम्) to be spoken. दिष्टिपामोः (स. इष्टिवाद.) The twelfth Anga of the Jains, said to be lost now. मधपद्मद्वयं एवोचसमिधः (स. भवप्रत्यक्षि-
कम्) a variety of limited knowledge—अवधिज्ञान, produced by contact with the world of the gods and hell-beings. एवोचसमिधं (स. क्षयोपशमिकम्) intellectual knowledge etc. got by the action of destroying the matured Karmas and forcing the immature Karmas to mature. These two—अव-
and क्षयो- are the varieties of अवधिज्ञान उज्जु-
मह य विउलमह यः (स. ऋजुमति च विपुलमतिः च) ऋजुमति is simple mental knowledge; विपुलमति is a kind of telepathic knowledge; both these are the varieties of मन पर्यवेक्षण. इष्टवेदः (स. इत्यनेन) In this way, by this उदमस्येणः (स. उदस्येण) by the knowledge of a उदस्य, a person having the four types of knowledge but the last. The word is also used for every imperfect being.

§१. Gist. King Pradeshi asked permission to sit there, but the monk replied that the king himself was the master of that place and knew well where to sit. The king sat by him and asked him if the Jain monks believed that the soul and the body were one. The monk replied in the affirmative. The king argued that if it were so, his grandfather who had lived an impious life

must have been born in hell, and experiencing terrible pains. Moreover, the king was the loved son of his grandfather and so naturally the grandfather would come to tell his grandson not to lead an impious life, and suffer like himself. But, the grandfather did not come to tell him so, and hence the king said, he was right in believing that the soul and the body were one, and not different. The monk then asked the king as to what sort of punishment he would give to a person who would violate the modesty of his queen. The king replied that he would kill him with one stroke of his sword or would get his limbs cut off. The monk further inquired if the king would allow the person to go and warn his relatives that they should not follow his example, and suffer. The king said that he would not. Then, the monk said that so also the creatures in hell are not allowed to go and warn their relatives, because, firstly, those beings in hell are suffering terrible miseries and hence have not the time to think of earthly beings secondly, those beings are guarded by hell guardians, who do not allow them to leave the hell, thirdly, all the fruits of sins are to be experienced by those beings in hell, and lastly, the fixed number of years should be completed in hell, without which no hell-being could visit the earth. Hence, the monk explained, the king's grandfather could not come and warn him. ३६ (४ ३६) here

ज्ञाणर (स ज्ञाता) the knower सच्चा (स सच्चा) faith or right knoweldge पदज्ञा (स प्रतिज्ञा) thesis, determination दिद्वो (स दृष्टि) view रुई (स रुचि) religious liking or devotion तुला (सं) standard माणे (स मान) measure यमाणे (स प्रमाण) authority समोसरणे (स समवसरणम्) religious quest अन्नोजोरो etc Here, the view point of the materialistics or those who are known in the Indian philosophic world as the Charvakas चार्वाकः, is set forth The philosophy of the Charvakas is stated in short as —

मस्मीभूतस्य देहस्य पुनरागमनं कुत ।

यायजीवेत् सुप्त जीवेत् श्रमणं कृत्वा द्यूतं पिनेत् ॥

MEANING — From where is the burnt up body going to return? Hence, live happily till you may! Drink ghee, even committing debts in doing so! बज्जण (स आर्यक) grandfather जम्बुद्वीपे दीपे (स जम्बुद्वीपे द्वीपे) In the continent of जम्बुद्वीप The Jains believe that it is surrounded by water on all sides It is supposed to have innumerable द्वीपः in it तु भ यत्तव्ययाय (स युष्माकं वक्तव्येन) according to your saying कलिकुटुम्ब (स कलिकुटुम्बम्) spoil ed by filthiness (कलि) समञ्जिणिस्ता (स समर्पितरा) having earned कायमासे वा किञ्चा (स कायमासे वा ल इत्ता) having, the latter proper time of death (कायमासे) अयपरेतु (स अयपरेतु) In any one of नेरहयस्ताय (सं नेरहयस्ता) the state of being a hell being उपपन्ने (सं उपपन्न) is born नन्ध (सं नन्ध) grandson कस्तेः वातं पिपः प्रियं मणुष्ये मतोऽप्येजे (सं स्वेयं) steady, or steadfast वेरासिप (सं विश्वप्रसीय) trustworthy समय (सं सम्मत)

agreeable बहुमय (स बहुमत) much honoured अनुमय
 (स अनुमत) approved of रयणकरण्डमसमाणे (स रत्नकरण्डक
 समान) like a chest of jewels जीविउत्सविह (स जीवितो
 त्वविरु) the joy of (his) life ह्रिययनन्दिज्जणणे (स हृदयानन्दन
 नन) causing joy in his heart उम्बरपुष्प पित्त दुल्लभे सत्रण
 पाप (स उदुम्बरपुष्प अपि इत दुर्लभ भणाय) Rare even
 to hear of like the flower of Udumbara,
 also called गुर flowers on this tree are rarely
 seen, and hence the metaphorical expression,
 especially used in case of sons who are the only
 ones to their parents किमह पुण पासणयाय (स किमह
 पुन वर्धनाय) much less to see यपज्जा वदिष्यति मवाहि
 (स भय) be उववज्जिहिंसि (स उपपत्त्यसि) you will be
 born सुपहट्ठिया (स सुप्रतिष्ठिता) well established समणा
 उल्लो (स भ्रमण आयुष्मन्) O long-lived monk! Genera-
 lly, this phrase is used by monk while address-
 ing each other The king uses it here,
 perhaps to show that he is the equal of the
 monk इण्ड (स वण) punishment निव्वसे
 ज्जासि (स निर्वर्तिष्यसि) you will inflict हत्थच्छिन्नम
 (स हस्तच्छिन्नकम्) cutting off of hands पाय पाद सु
 लाहय (स शलातिकम् or शलातिचम्) hanging, impaling
 on a stake सुलमिन्नम (स सुलमिन्नकम्) the same as
 above--or pierced by a pole or stake एणाद्वय
 कूडाद्वय (स एकाद्वय कूटाद्वयम्) deserving to be hit by
 one blow, and deserving his head to be cut off
 from his body and set rolling down like a peak
 of a mountain (रूट) severed from the mountain जीवि

याओ वयरोवज्जा. (स. जीवितान् व्यनरोपिष्यामि) I would deprive (him) of his life. मुहुत्तमोः (स. मुहूर्तम्) for a moment; for a while वयामि वदामि. समाचरित्ताः (स. समाचरित्ताः) having acted. आवर्हः (स. आपत्तिः) pain, misery. पाविज्जामि (स. प्राप्स्यामि) I get. समाचरुः समाचरु-
Imp. 2nd plu. जह्म ण अहं (स. यथा तु अहम्) as my-
self सणमविः (स. क्षणम्+अवि) even for a moment. पडिमुणिज्जासिः (स. प्रतिमुणिष्यसि) will you hear? नो इणहे समहे. (स. न एतदर्थं समर्थं) That is not possible (समर्थः).
अयराही अयराही. माणुमं लोगं (स. मानुष्यक लोकम्) To the world of human beings आगच्छित्तप (स. आगन्तुम्) to come. Infinitive of purpose चउहि ठाणेहिः (स. चतुर्भिः स्थानैः) by four reasons अहुणोययध्व- (अपुना+उत्तरम्) born recently. नेरहम्. (स. नैरविक) a hell being. मह-
धूर्यं पेयण (स. महाभूतां ददाम्) very terrible pain. पेदमाणेः (स. पेदमान्) experiencing. इच्छेज्जाः (स. इच्छेत्) might wish. नवरपालेहि (स. नवरपाले) by the guard-
ians of the city of hell भुज्जो २=भुज्जो भुज्जोः (स. भूय भूय) again and again ममहिहिज्जमाणेः (स. सम्+अधि-
धीयमाणे) being managed, or looked after. नित्यपेय-
जिज्जमि (स. निरवधेदनीयम्) to be experienced (पेदनाय) in hell अक्खणींसि. (स. अक्खणीयम्) being not exhausted. अवेदयंसिः (स. अवेदितुम्) being not experienced अनि-
ज्जिणंसिः (स. अनिज्जिणीयम्) being not destroyed नित्या-
उयंसि (स. निरवधेदनीयम्) the period of life in hell. Loc. absolute construction. मरहादिः (स. मरहन्) believe. Imp. 2nd. Sing.

१२. Gist: The King confessed that the

illustration and the reasoning were clever and convincing but argu~~e~~d and said that if the creatures in hell could not come to the earth to warn their relatives of the evil following their sins, creatures born in heaven should be able to do so. He gave the instance of his grandmother who was a pious lady, and said that she might have been born in heaven, according to the belief of the monk. Then, she must come to tell him that doing good deeds in the earth was an asset after death and helped one to get into heaven. But, the King continued, as she did not come to him to tell that, he was right in believing that the soul and the body were one, and not different. The monk then asked the King if he would wash beside a latrine after bath and purificatory rites, only because some one called him to talk. The King replied in the negative, and added that it was due to the impurity of the place. The monk said that so also the creatures in heaven do not like to come to the earth because, first'y, they are engrossed in heavenly pleasures, and do not care for the earthly pleasures; secondly, their attachment to the heavenly things is much more than that to the earthly ones; thirdly, even if they wish to come to the earth, before they actually come up to the earth, the short life of the person to whom they want to come, has already ended; fourthly, heavenly beings can

not withstand the bad smell of the world of human beings. Hence, the monk told the King not to deduce that the body and the soul are one, only from the fact that gods do not visit the earth to warn their dear ones against sins. पद्मा उवाचः (गं. प्रजा उवाच) a wise simile. नो उवागच्छतिः (य. न उवागच्छति) does not come back or near भज्जियाः (यं. आर्यका) gran'mother. धम्मियाः धर्मिया. समणीवासियाः (य. भमणोपासिका) a follower of Jainism. सज्जो यण्णभो जायः all description to be understood—upto पुण्णोयचयः (यं. पुण्णोयचयम्) a collection of merit. देवत्तायः (गं. देवत्ति) in godhood. तीसेः (यं. तस्याः) of her. उल्लपहमा-उगंः (गं. आर्द्रं (?) पट्ठादिभ्यम्) with wet garments. Wet clothes are considered to be quite pure for the worship of gods. भिक्कारकडुडुयहन्धगयंः (गं. भिक्कारकडुडुय (f) इत्थणः) with a water jar (भिक्कार) and stand for burning incense in hand. कडुडुय also means a little—Cf. (गं. कडुडुय). देवकुलम्ः (गं.) a temple घस-घरविः (गं. घस+घरम्) a latrine. यमज्जाः (गं. यमं) would say. Pot. 3rd Sing. आमयहः (गं. आग-to sit) sit. Imp. 2nd plu जिहहः (गं. स्वा-to stand) stand. Imp. 3rd plu. निसोयह. (निसीदन्) sit Imp. 2nd plu. from नि+गन् to sit. तुयहहः (गं. तर्ह+तर्हन्धम्) turn towards. Imp. 2nd plu. असुरः (गं. अहन्ध) impure. सामन्तोः (गं. सामन्तः) neighbourhood. दिवेदिः (गं. दिविः) by divine, or heavenly मुच्छिणः (गं. मूच्छिण) infatuated or engrossed in मिदोः (गं. मीद) greedily. मदियः (गं. मीद) greedily or wasteful. भज्जोययन्ने. (गं. भज्जोययन्ने)

addicted to sensual pleasures चेम्मे. त्रेम. चोच्छिन्न-
 (स च्युच्छिन्न) cut off संकन्ते भवद्ः (स स्रान्त भवति ।)
 takes it place; gets transferred into (divine love
 or attachment). इयानि गच्छं (स इसानी गच्छामि) I am
 just going मुहुसं गच्छं I am going in a moment
 अल्पायुषा. (स अल्पायुष) short living, having short lives
 कालधम्मुणा सजुत्ता भवन्ति (स कालधर्मेण सजुत्ता भवन्ति ।)
 die, lit. become united with the nature of time
 (which is death) The monk wants to say that, inspite
 of the causes given by him showing why the heavenly
 beings do not return to the earth to warn
 others, it may some time happen that a heavenly
 being might wish to return, but he says, during
 the time that he thinks of doing so, the human
 being for whom he wishes to go there is already
 dead, as even a moment of heavenly beings is
 more than the life time of an average human
 being उदाले (स उदर) strong. पडिक्कले प्रतिकूल. पडि
 लोमे (स प्रतिलोम) opposite, disagreeable, unpleasant
 उड्ड (स उर्ध्व) High जोजयणसयाह (स योजनयतानि) hun-
 dred yojanas अभिसमागच्छद् (स अभिसमागच्छति) rises
 up (high)

23 Gist The King continues his argu-
 ment and says that once while he was in his
 court, a thief caught red handed was brought
 to him by his police officer The King got him
 put into an iron chest whose joints he got sealed

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with iron and tin. After a few days, when the chest was opened, the thief was found to be dead. The King said that as there was no hole or crack in the chest that the soul of the dead man might have gone out, he was justified in believing that the soul and the body were one. The monk, however, gave the analogy of sound produced in a closed palace, and yet travelling far off and said that the movements of the soul were unobstructed and asserted that the soul would go out even by breaking through stone, mountain caves or earth अणन. अनेक, गणनायक. (स गणनायक) chief of guilds, वण्डनायकः (स, वण्डनायक) chief of police ईसर. (स ईसरः) a landlord, तलधर (स) a city-guard मांडविय (स मांडविय) यह प्रत्याक्षप्रमाण मानवगदि नास्ति तन् मध्य नह्य अधिष्ठाता मांडविय the person in charge of a place situated very far from a village or city, it also means merchants कोडम्बिय (स कोडम्बिय) head of a family इक्ष्म. (स इक्ष्म) a rich person सेट्टि ■ धेठिन् a dheth; a chief merchant सेनापति सेनापति स-वराह (स स-वराह) a caravan leader मन्त्रि मन्त्रिन् गणक (ग गणक) an astrologer दोषारिय. (ग दोषारिय) a gate-keeper, अमल्य (स अमल्य) an administrator. चेष्ट. (स चेष्ट) an attendant चोडमह (ग चोडमह) an uncle-camp; some take him as the King's jester नगर-निगमदूत (स नगरनिगमदूत) messengers from towns where there are no taxes (नगर) and towns where merchants dwell (निगम) in a large number. संधिय

(स रात्रियालै) by the frontier guards नगरगुप्तियाः
 (स नगरगुप्तिया) Kotwals, or city guards ससन्धं.
 (स समान्यम्) with witnesses सलोर्ह. (स सलोप्यम्)
 with stolen property सरोवेज्जः (सं समवेयकम्) with a
 necklace. अयमोडयन्धनवद्ध (म अयमोडयन्धनवद्धम्) with
 the arms and hands tied up at the back अडकु-
 र्भीष्टः (स अय-कम्मे) in an iron-jail or cage अडमप-
 ण पिह्णणयणं (म अयमपण पिधानेन) with an iron lid
 पिहाधेमि (म पिधापयामि) I get closed अपण (स अयेन)
 with iron तडण (स मपुन) with tin आयाधेमि.
 (स आतापयामि) I get heated आयपब्बइयण्हि (स, आत्त
 प्रत्ययिक्) by (persons) of my own confidence or
 trust. उगलच्छाधेमि (म उगलान्यामि) I get opened
 राइ (स राजी) cleft अन्तोहितो (स अत्त) from inside.
 निगाइ (स निर्गत) went out होज्जा भवेत्--if these
 were, 1st sing कूडागारस्साला (स, कूडागारशाग)
 a chamber (शाला) in a mansion (आगार) carved out
 of a rock (कूट), or a mansion of the shape (आकार) of a
 rock सिया (स स्यात्) suppose there be, or there were
 1st sing अत्- to be, 3rd sing. दुद्धमोलिस्ता (स द्विधालिस्ता)
 plastered on both side गुत्ता (स गुप्ता) well-protected
 गुत्तदुवारा (स गुत्तद्वारा) having secret-doors निवाय-
 गम्भीरा (स निवायगम्भीरा) sheltered from wind, and
 solemn मेरि (स) = drum घणनिचितनिरन्तरनिच्छि-
 द्वाइ. (स घननिचितनिरन्तरनिच्छिदशणि) firm (घन), strong
 (निचित), and without a breach (निरन्तर) or a hole
 (निच्छिदशणि). दुवारवयणाइ. (स द्वारवद्वानि) the panels of
 the doors पिह्हेइ (स पिधत्ते) shuts बहुमज्झवेसभायः

(स. बहुमन्यदेसभागे) In the right centre of (the room).
 तालेजाः (स. तालयेत्) would beat or sound. अप्पडिहय-
 गर्हः (स. अप्रतिहृतगतिः) unobstructed in movements.
 पुटविः वृष्टीम्. मिष्टाः (स. मित्रा) having broken. पश्ययः
 पवर्तम्.

24. *Gist: The King argued further and said that one day he killed a thief and got him placed in a locked and sealed iron-chest. After a few days the King found the chest full of insects or germs. There was no crack or hole from which they could enter inside, so the King thought that he was right in his belief that the body and the soul were one. Kesi replied that soul enters inside anything like fire which enters into a solid piece of iron, though there are no holes etc. in it. पश्ययहिः (स. प्रत्ययिचैः) by (men) of confidence or trust किमिदुम्भी (स. इमिदुम्भी) a chest of insects or germs. धन्तपुष्टेः (स. ध्यातपूर्व,) before being heated. धमात्रियपुष्टे (स. ध्मात्रियपूर्व) before being purified by heating. अगणिपरिणयः (स. अगणिपरिणत) transformed (परिणत) into fire*

25. *Gist: The King continues and says that if the soul were different from the body, and the soul were always the same in the body of a child as well as in that of a young man, a child must be able to discharge five arrows from a bow like a young man. But, he said, as in every-*

the body and the soul were the same. The monk, however, explained this difficulty by saying that the body is merely a means of the soul to act, and it was because the means—the body of the child—is deficient that the child is not able to do what a grown up man can do, it is parallel to the case in which a bowman has got a worn out bow, due to which, inspite of his skill, he can not do as good and efficient work as with a new bow सिन्धोवमय (स सिन्धोवगत) possessing skill (शिल्प) or art पशू (स प्रभु) ble, or powerful पञ्चकण्डर्ग निक्षिपिष्य (स पञ्चकण्डर्ग निक्षिपिष्य) to discharge (निक्षिपिष्य) five arrows मन्दविज्ञाणे (स मन्दविज्ञाण) dull in intellect, or possessing light knowledge—little knowledge जात्र मन्दविज्ञाणे means वाह पात्र मन्द० dull in intellect when a child नवमय धनुषा (स नवेन धनुषा) with a new bow नवविद्या जीवाय (स नवेन विद्या व्याया) with a new bow-string उल्लुणा (स ईषुना) with an arrow निष्ठण (स निष्ठुण) clever कोरिह्लियाय (स कोरितवेन[?]) worm-eaten of गुग्गु काहलु अपज्जत्ताह उवगरणाह हवन्ति (स अपज्जत्ताह उवगरणानि भवन्ति) The means or instruments (उपकरणानि) are deficient (अपर्याप्तानि) अपज्जत्तोवगरणे (स अपर्याप्तोवगरण) with deficient means

2^d Gist The King carried forward his arguments and said that if the soul of the man in youth and old age were the same the man in his old age must be able to carry the same load as in his youth, but, in life, it was not seen so,

and, hence, the king affirmed that his faith in the oneness of body and soul was well-established. Kesi, however, replied that the body is merely an instrument for the soul's activities, and so, if the body is young and powerful, a man can carry a heavy load; and if the body is old, a man can not do so. It was parallel to the case of a man carrying a heavy load in a pair of pans with a new bamboo and new pans, while the same man cannot do so with an old bamboo and old pans. अयमारुगं (न. भयमारुग्म्) a load of iron, तडय (स तपु) tin सीसगः (स. सीसक) lead. परियद्विस्तम् (म परियद्विस्तुम्) to carry. जुषणे. (म. जीर्ण) worn out (on account of old age) जराजजरियदेहेः (म. जराजजरियदेह) with his body worn out, or shattered due to old age मिडिलरलितयायिणद्वगसेः (स. मिडिलरलितयायिणद्वगसे) having limbs destroyed or deteriorated by loose folds and skin (हस्त)-दण्डपरिगृह्य-ग्राह्येः (न. दण्डपरिगृह्य+अग्रहण) his hand, carrying a staff परिवलपरिमण्डियदन्तसेदिः (म. परिवलपरिमण्डियदन्तसेदि) with the row of his teeth, full of grubs (प्रमिल), and rotten (परिमण्डित cf. गुग्गु सदेद) व्याउरे (म. व्याउर) diseased. किसिपः (म. कृप) emaciated. पिमासिपः (स. पिमासिप) thirsty, a diseased person, especially in fever, wants much water to drink, feeling himself thirsty every now and then. विद्वद्विषयः (म. विद्वद्विषय) a staff formed of a bamboo, सिङ्गद्विः (म. सिङ्गद्वि) by loops of strings cf. Guj. सीध. पन्थियविद्वद्विः

(स प्रस्थिरपिटके) by bamboo-baskets tied at the two ends of a pole (गुज छावडी घुण्णपट्टयाए (स घुण्णपट्टिका) worn eaten सिद्धिलतयापिण्डे (स सिद्धिलतयापिण्डे) fastened by loose strings of hemp (रक्) जुण्णोच्चरणे (स जीर्णोच्चरणे) having old means or instruments

27 *Gist* The king still tries to affirm his point of view and says that once he weighed a thief when alive, and, then he got him killed by means other than that of cutting or wounding, but he did not find any change in the weight of the thief, when alive or dead. So, the king saw that the soul did not add anything to the weight of the body, and hence, he thought that the soul and the body were one. The monk solved this question by saying that the soul is like air which fills a leather-bag without adding anything to its weight जीवन्तस्य चेय तुलेमि (स जीव त एव तोलयामि) I got (him) weighed when alive तुलेत्ता (स तोलयित्वा) having weighed छविच्छेय अकुर्व्यमाणे (स छविच्छेदम् अकुर्वन्) not making any cutting (छेदम्) of the limbs of the body (छवि) मय (स मृतम्) dead आणत्ते (स अन्यत्वम्) otherness : a difference नाणत्ते (स नानात्वम्) variation ओमत्ते (स अवयवत्वम्) loss in weight or deficiency तुच्छत्ते (स तुच्छत्वम्) lightness गुरुयत्ते (स गुरुत्वम्) increase लघुयत्त (स लघुत्वम्) decrease अम्हा (स यस्मात्) १० तम्हा (स तस्मात्) therefore Correlative of अम्हा यदथी (स वस्तिन्) a leather-bag (Guj मशक?) पुण्ण पूर्ण अगुदलघुयत्त (स अगुदलघुत्वम्) neither the great-

ness nor the smallness पडुच (स प्रतीत्य) depending on, dependant

28 Gist Pradeshi then, said that he could not see the soul of man anywhere in the body though he cut it into two, three, or number of pieces. He therefore, believed that the soul was not separate from the body. The monk reminded the king of the story of a wood-cutter, and told him not to imitate him. Then he told that well-known tale of the wood-cutter. Once a band of wood-cutters went into a forest to cut wood. They told one of them to prepare food while they were out on work, with the help of fire which was there, and further instructed him to get fire from wood if that fire got extinguished. Saying this, they went their way. After sometime the man got up to prepare food, he saw that the fire was extinguished, he went to the piece of wood shown to him by his friends but he could not see fire anywhere over the wood, he cut it into two three and numerous parts but even from within the wood he could not get fire. At last tired and dejected he sat down covering his face with his palms. The men from the forest returned after work, and found that their food was not ready. They knew all about the foolishness of the man, and

one clever man undertook to do the work, and ignited fire by churning pieces of wood, and got the food ready within a short time. The monk said that the King was even more foolish than the foolish wood-cutter in the story, as he wished to see soul, which is invisible in itself, though pervading the body which it inhabits, like fire in wood. सव्यधो समन्ताः (सं. सर्वतः समन्तात्) on all sides. सम-भिलोमिः (सम्+अभि+लोकयामि) I observe. पाशामिः (सं. पश्यामि). I see. दुद्वाफालिर्यः (सं. द्विधास्कोटितम्) torn or cut into two. चउद्वाः (सं. चतुर्धा) torn or cut into four pieces. संखेजः (सं. संख्येय) numerous—in a number of—. फालिर्यमिः (सं. स्कोटयामि or पाटयामि) I get him cut or torn. तोः तदा. मूढतराणः (सं. मूढतरः) more foolish. ताभ्योः (सं. तस्मान्) from that. कट्टहारयाभ्योः (सं. काटकारकात्) than that wood-cutter, lit. carrier of wood. वणस्थीः (सं. वनार्थी) desirous of (अभिन्) wood. वणोपजीवीः (सं. वनोपजीवी) living upon or maintaining themselves by (selling) wood. वणगवेसणयाणः (सं. वनगवेसणाय) in search of (गवेसण) wood. जोहं उद्योतिम्. भायणंः (सं. भाजनम्) a vessel. गहायः (सं. ग्रहाय) taking, or having taken. अडविः (सं. अटवीम्) a forest. अनुपविष्टाः (सं. अनुपविष्टा) entered. अगामियाणः (सं. अगमिण्याम्) in a place without villages. किंचिः (सं. किञ्चित्) some. देनंः (सं. देणम्) part. अणुप्यताः (सं. अनुप्यताः) having reached or come up. एतोः (सं. एतस्मान्) from this. अमदंः (सं. अमदम्) our—ours. मादेज्जासिः (सं. गच्छिष्यसि) you shall prepare. विग्गवेत्ताः (सं. विष्मयन्ति) extinguished.

मुहुत्तन्तरस (स मुहुर्तांतरस्य) after a moment परियरव
 •घेइ (स परिकर भजति) binds his loins, girds up his
 loins पासइ पासति पश्यति करसु (स परउ) an axe अ
 पासमाणे (स अपश्यन्) not seeing सन्ते (स यात)
 tired सन्ते (स सन्त) gloomy, sorry परितन्ते tired
 निबिण्णे (स निबिण्ण) dejected एगन्ते एवेइ (स एकाते—?)
 क्षिपति) throws on one side एउ is a root which
 does not come from any तत्सम or तत्सव word
 It is a root peculiar to this language—Aidha
 Magadhi मुयइ (स मुयति) loosens—unbinds
 —ungirds साइइ (स साधित) cooked ओहयमणसकप्पे
 (स अवहृतमन मद्गल्प) his mental activity or thoughts
 (मन सकल्प) being destroyed (अवहृत), i.e. stunned or
 stupified चिन्तासोगसागर्सपविट्ठे (स चिन्तासोगसागरस
 प्रविष्ट) plunged (प्रविष्ट) into the ocean of anxiety
 and sorrow करयलपद्धयमुहे (स करतलपर्यस्तमुख) with
 his palms (करतल) placed (पर्यस्त) or resting on his
 face अट्टसाणोचमए (स आर्तध्यानोपगत) engrossed in the
 feeling of affliction, or anxiety, आर्तध्यान is dejection
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 दिट्ठिइ (स भूमिगतदृष्टि) with his eyes fixed on the
 ground श्रियायसि (स प्यायसि) thou thinkest or
 meditate, श्रियायमाण (स प्यायन्) pr part —meditat
 ing हेइ (इउ) shrewd दम्पे (स दस) skilful पत्तडे
 (स प्राप्तार्थ) learned knowing the right thing उव
 एसएडे (स उपदेशरूप) one who has got training

one clever man undertook to do the work, and
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 wood सप्तभोसमन्ता (स सर्वत समन्तात्) on all sides सम
 भिलोचमि (सम्+भ्रमि+लोक्यामि) I observe पालामि (स पत्यामि)
 I see बुद्धाफालिय (स द्विभास्कोटितम्) torn or cut into two
 चट्टहा (स चतुर्भा) torn or cut into four pieces
 सखेज्ज (स मध्यय) numerous—in a number of—
 फालियमि (स स्कोट्यामि or पाट्यामि) I get him cut or
 torn तो तदा मूढनगाण (स मूढतर) more foolish साभो
 (स तस्मात्) from that कट्टहारयाभो (स काष्ठहारकात्)
 than that wood cutter, lit carrier of wood घणायी
 (स वनाधी) denons of (अविन्) wood घणोपजीवी (स
 वनोपजीवी) living upon or maintaining themselves
 by (selling) wool घणगवेसणयाण (स वनगवेसणाय) in
 search of (नैवेण) wood जोह ज्योतिम् भायण (स
 भाजणम्) a vessel गहाय (स ग्रहाय) taking, or having
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 अनुपविष्टा) entered अगामियाण (स अगामिरायाम्) In a
 place without villages विचि (स विचित्र) some देसं
 (स देशम्) part अनुपत्ता (स अनुप्राप्ता) having reach
 ed or come up उत्तो (स उत्तमात्) from this अह
 (स अस्मात्) our—ours माहेज्जासि (स माहिज्जसि) you
 shall prepare विज्जवेत्ता (स विज्जविन्) extinguished

मुहुत्तन्तरस्स (स मुहुर्तन्तरस्व) after a moment परियर च
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 loins पासइ पासति पश्यति करसु (स परउ) an axe अ
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 (स प्रमाथ) learned knowing the right thing उव
 एसल्लट (स उपशस्य) one who has got training
 or instruction, well-instructed सर (स धरम्) an

arrow, rather, a stick with an arrow-like shape and point अरणि (स) a kind of wood, used in churning wood to get fire महेइ (स मध्नाति) churns संधुक्खेइ (स सधुक्खति) blows fire, or kindles fire सुहासनवरगयाणं (स सुहासनवरगतानाम्) they having sat on (उपगतानाम्) comfortable nice seats (सुहासनवर) अमणं & the figure & means असण पाण जाइम साइम. आसायमाणा बोसायमाणा (आसायमाना विसायमाना) testing and relishing आयस्ता (स आसा या) those having washed their mouth and hands after dinner. सोदया (स) clean Cf Guj बोक्ख This word seems to have a 'deshi' origin परमसुद्धभूया. (स परमसुद्धिभूया) having become greatly purified, or clean पण्डुणे (स एताणेन) due to this reason सुबइ (स उच्यते) is spoken or said

22. Gist The King stopped putting forward new arguments; but he asked the monk if it was proper for the latter to speak severely and reprimand him amidst such a large gathering. The monk asked the king if he knew of the conventions of punishments to offenders among the warriors, merchants, Brahmins and monks. He meant that the King had offended the monk as he did not come to him in the right spirit, and hence it was that the monk rebuked the King in mild yet effective words. But, the King replied that talking in an offensive manner had helped the king to know more of truth than it could have done otherwise.

wise Then, the monk said that the way in which
the King had behaved was right जुत्तप (स युत्त)
proper इय (स इति) thus तुद्ध (स) wise, or en-
lightened महामहण (स महामत्तानाम्) of great intellect
विणायाण (स विनात्तानाम्) of well-trained विनाणपत्ताण
(स विज्ञानप्राप्तानाम्) of one having a good learning of
a learned person उच्चावपहिं (स उच्चारवै) by vari-
ous types of words, by loud and mild (words)
आडसित्तप (स आलोचुम्) to reprimand to rebuke with
harsh words उद्धसणाहिं (स उद्धवणामि) by rebukes,
censure or contemptuous words उद्धसित्तप (स उद्ध-
वसितुम्) to blame निम्मच्छणाहिं (स निर्भर्त्तनामि) by in-
sults निच्छोडणाहिं (स निच्छोडनामि[?]) by taunts,
or words defaming a person कइ (स वति) how
many ? परिस्ताभो परिपद खत्तिय क्षत्रिय गाहानइ (स
गृहपति) a householder इति भूवि or a monk दयासि
(स ज्ञातु) from these दण्डनीइ (स दण्डनीति) the mode
of punishment अनरुद्धइ (स अपराध्यति) offenders.
तण्ण (स तन्वा) by skin or bark वेडेण (स वटनन)
with a covering पललेण (स पललेन) by chaff वेडित्ता
(स वेट्ता) having covered by covering अगणिसाण
(स अमिसाधन) by fire lit with the beams having
fire as their body : e by fire दामिजइ (स ध्माप्यते?)
is burnt (to death) अणिट्ठाई (स अनिट्ठै) by un-
pleasant, or undesired अरुन्ताहिं (स अरुन्ते) by dis-
agreeable (words), or distasteful words अमणामाहिं
(स अमणमै [?]) by disagreeable or distasteful (words)
वग्गुहिं (स वक्कवै) by sentences, or speech उपाग्मिन्ता

(स दपालम्भ्य) having taunted, or rebuked कुण्डिकालच्छ
 णस्य (स कुण्डिकालच्छनक) branded with a mark of a
 कुसी or burning pot of Gng कुसी सुणग (स छनक)
 a dog कीरह (स क्रियस) is made निवृत्तिस्य वा
 आणविजह (स निर्विषय वा आहाप्यते) or, is ordered
 to leave the country नाह मणिद्राहि (न+अति+अनिष्टे)
 not by very unpleasant वामवामेण (स वामवामेण)
 adversely दण्डदण्डेण (स दण्डदण्डेण) adversely
 पडिकूलपडिकूलेण (स प्रतिद्वन्द्व प्रतिद्वन्द्वेण) antagonistic
 ally पडिलोमपडिलोमेण (स प्रतिलोमप्रतिलोमेण) contrarily
 विवक्षासविवक्षासेण (स विपर्यासविपर्यासेन) contradictorily
 यदृसि (स वर्तसि) you behave पदमिहृदण (स प्रथमेन)
 by the first (debate), i.e. in the first debate or
 conversation वागरणेण (स व्याकरणेण) by the reply or
 explanation here, conversation सलत्ते (स सलत्त)
 conversed, talked जहा जहा (स यथा यथा) as नागोच
 रम्भ (स हानोपम्भम्भ) The perception (उपगम) of
 knowledge करण is already explained before, as also
 दसण and नीर उपलभेस्तमि (स उपलभ्येत्यामि) I shall
 get or gain ययहारगा पद्मसा (स व्यवहारका प्रहता) are
 called, or enumerated as dealers (व्यवहारका) देह
 (स ददाति) gives नामेने (स नाम+एक) one सप्तवेह
 (स सहापयति) In Sanskrit the root in its causal form
 means, to make known to make acquainted with,
 to inform or to announce But here, the com
 to this work takes it to mean "satisfying by pro
 per conversation"—i.e. "behaving properly" In
 the translation, I have kept that meaning, but

it may be translated by, one who gives but does not announce (to others his benevolence, and so on) The monk considers the king a dealer or a practical man—व्यवहारक or व्यवहारी, as he did give respect to the monk, though he did not show it or announce it in words, in the latter half of their conversation.

30. *Gist:* Still, the King wanted to get more knowledge from the monk and asked if the monk could show him the soul in a concrete and visible form like an आमलक fruit in one's own palms. The monk in answer, by giving an analogy of the wind, shewed to the king that soul and such other things like wind could not be perceived in a concrete form like that of the आमलक fruit; they could only be known by perfect beings—the Kevalins इयः (स इति) Thus, or such. समर्थाः (स. समर्था) able. करयलेलि (स. कर-लले) in the palm of the hand आमलकः (स आमलकम्) Guj. आमळु सरीराभोः (सं. शरीराद्) from the body. अभिनिवृत्तिज्ञं (सं from अभि+नि+वृत् to separate) having separated (absolute or indeclinable part), having taken out उपदंशितः (स. उपदंशितुम्) to show. घातकाय (स. वायुकाय) wind. संवृत्ते (स. संवृत्त) arose. तणयणस्तद्वृत्तः (स. तणयणस्तद्वृत्तः) grass and plants पयइः (स. पयते) began to shiver. वेयइः (स. वेयति) began to tremble. फन्दइः (स. फन्दति) began to shake. घट्टइः (स. घट्टति) began to collide उदीरइः (स. उदीरते)

began to sound भावं (स) form or shape, or activity परिणमद् (स परिणमति) got transformed, all the present forms are used for the past सरूविस्त (स सरूपस्य) of that having a form सवेयस्त (स स वेगस्य) of that having speed or velocity. दसद्विंशति (स दश+अर्थाणि) ten things सर्वभावेण (स सर्व भावेण) by all (its) aspects धर्मस्विकाय (स धर्मास्ति कायम्) inherit—a medium of motion for soul and matter. Jainism divides the universe into six dravyas (द्रव्यः). These द्रव्यः have either the constitutional parts (प्रदेशः) or they have not. Only time has not many प्रदेशः. A प्रदेश is an infinitesimal unit of space, Kaya (body) is the name given to a thing which has प्रदेशः. Time has only one प्रदेशः. Therefore, it is not an अस्तिकाय. The other five are अस्तिकायः. The six subdivisions of अजीव are The soul (जीव), matter (पदार्थः), dharma (धर्म), adharma (अधर्म), space (आकाश), and time (काल). Here, all but time are अस्तिकायः. They are called so, as they have Satta (सत्ता)—existence and are therefore अस्ति (अस्ति) and they have many प्रदेशः, so काय. The soul has innumerable प्रदेशः, space has infinite ones, matter numerable, unnumerable, or infinite, and धर्माधर्म are immaterial (अमूर्तिक) and unbreakable, hence, cannot have any parts. The soul has elasticity, but its प्रदेश cannot be divided. Dharma is devoid of taste, touch, smell, sound and colour, and is continuous with the

universe (लोक). It is the principle of motion. It is an उदासीन cause for the soul to move, like water for fish. It is not, and can never be a प्रेरक cause and move the soul. It is but one, like अर्थ and space. Adharma is opposite of Dharma. It is like Dharma in other respects and acts as a passive cause of stationariness, like the earth to falling bodies. It is immaterial and one. Space (आकाश) gives to all souls and to all other substances place in the universe. It is but one. It consists of लोक (this) and अलोक (the world beyond). The five substances are found here अक्षरीरवर्जः (स. अक्षरीरवर्जम्) detached from the body. परमाणुपोग्गलं (म. परमाणुपुद्गलम्) atoms (परमाणु) of matter. जिणेः (म. विनः) a perfect being. उपाधनामद्वयधरे (स. उपाधनामद्वयधरः) one in whom knowledge and faith have been generated—in Arhat सम्बुद्धिमान् अन्तं करिस्सह वा नोः (स. सम्बुद्धिमान् अन्तं करिस्सह वा नः) whether he will put an end to all the miseries born from his actions & he will be liberated from Karma and hence from the मयार.

31. *Gist.* The King still had some doubt to be cleared and he asked the monk how the size of the soul in the elephant's body and that of the soul in the body of an insect could be the same. The monk gave the illustration of a lamp illuminating a big chamber from inside, but not its outside; the same lamp illumines

■ small space in that very chamber, but not the whole chamber, when the lamp is covered on all sides by a covering, so as not to allow the light to pass out of the covering. So also, the monk said, the soul enlivened a big body, and also a small body हस्तिस्स (स. हस्तिन) of an elephant कुन्थुस्स. (स कुन्थो) of १ कुन्थु १ small insect अप्पक्कम्मतराए (स अपक्कर्मतर) of smaller actions अप्पकिरियतराए (स अपक्कियातर) of smaller activities अप्पासवतराए (स अप्पाभवतर) of smaller passions. अप्पव has already been explained before. नीहार (स निर्हार) bodily care पईवं पलीवेज्जा (स प्रदीप प्रदीपयद्) would light that lamp ओभासइ (स अवभासति) brightens up उज्जोवेइ (स उद्योतयति) illumines तण्णइ (स तपति) warms, or heats up पभासेइ (स प्रभासयते) enlightens इड्ढरणं (स ?) इड्ढ is a देशी word and means a small or big cart, here, a measure of that name. Then इड्ढक or इड्ढय may mean something related to the cart, perhaps a measure smaller than an इड्ढ or गात्री, one that is used to make up a गात्री किलिङ्ग should rather have been विडव्व १ ८ स विडिक्क, a basket of bamboo used for giving food to cows. Here, it means a basket, it would cover the lamp on all sides. गण्डुमाणिया should rather have been गड्ढमणिया, ८ गड्ढमणि, a kind of measure of a country, perhaps a very current measure in those times, especially in Kelayardha. आडणं. (स आडवेन) by an

आदक, a measure of corn अद्दादय (स अद्दादय) and all the names following it are measures of corn. पश्यपणः (से, प्रस्यकेन) by a प्रस्यक, a measure of corn of the Magadha country. चाउद्भाइयाण (स. चातुर्भागिका) by a Chaturbhagika. सोलसियाः (स योडसिया) a fluid measure, one sixteenth of a Mani. अठभागिका is a fluid measure one eighth of a Mani, so also चातुर्भागिका is one-fourth of a Mani, the following measures are the thirty-second, and sixty-fourth parts of a Mani दीपयम्पणः (स दीपयम्पकेन) by a lamp cover, a cover used to shade a lamp जारिसयं (स यारसकम्) of that type पुण्डरकमनियद. (पुण्डरकमनियदम्) got as a result of former actions--actions in the previous birth योदि (स ?) seems to be a देशी word, meaning 'body.' It appears to be the same as the English word 'body,' a queer coincidence, perhaps, a sign of Aryan brotherhood of the past ? निवसेहः (स निवर्तति) produces, or gets. जीवपदेसेहि (स जीवपदेसे) by particles of soul. सचित्त (स सचित्तम्) living सुद्रियः (स सुद्रम्) insignificant, or small.

52. Gist : The King was convinced that the body and the soul were different, but he could not at once give up his old faith, and accept that new one, as his father, grandfather and all his predecessors held the old view. He expressed this hesitation of his to the monk. The latter, therefore, told the former not to repeat

the mistake of the carrier of iron and repent likewise. The carrier of iron did not give up his burden of iron, when his friends told him to take up a load of other precious metal or gems instead. स्याणन्तरं: (सं. सदनन्तरम्) after that. पित्रोः (सं. पितुः) of the father. बहुपुरिसपरंपरागतं (सं. बहुपुरुषपरंपरागतम्) brought down by a long series of ancestors. कुलनिश्चितं दिष्टिं छण्डेस्सामि: (सं. कुलनिश्चितं दृष्टिं त्यजामि) I shall abandon the faith (दृष्टिम्) supported (निश्चित) by the family (कुल). छन्द is a देशी root. Cf. Guj. छोड़—to leave. पच्छाणुतापियः (सं. पश्चात्+अनुतापिकः) one repenting afterwards. अयहारः (सं. अयोहारः) carrier of iron. अत्यधीः (सं. अर्थाधिन्) desirous of wealth. लुब्धकाः (सं. लुब्धकाः) greedy persons, hunters (for wealth). कंसियाः (सं. कांसियाः) longing (for wealth). पियासियाः (सं. पिपासियाः) thirsty. पणियमण्डः (सं. पण्य-माण्डम्) merchandise (lit.-articles) for sale. आयायः (सं. आदाय) having taken. भक्षपाणपथ्यपर्णः (सं. भक्ष-पाणपथ्यमम्) food, drink, and provisions for journey. छिन्नाचार्यः (सं. छिन्नाचार्यम्) where coming of persons was cut off, i. e. a place unfrequented by people. दीर्घमार्गः (सं. दीर्घ+मार्गम्) having long path. अयामारः (सं. अय+आहारम्) a mine of iron. आरण्यः (सं. आसीर्यम्) spread. विविधवर्णः (सं. विविध-वर्णम्) wide. सच्छट्टः (सं. सच्छट्टम्) with layers. उपच्छट्टः (सं. उपच्छट्टम्) with small layers. कुट्टः (सं. कूटम्) opened up. मातः (सं.) much, immensely. अयमातः (सं. अयमातम्) very deep. अयममण्डः (सं. अयममण्डम्) very deep.

cle of iron iron-mine मणामे (स मन+आप्त [?]) as
 wished by the mind, dear to the mind
 बन्धित्व (स बद्धम्) to bind, infinitive of
 purpose-from पञ्च अङ्गानुपुर्वीय (स यथानुपूर्वम्) as
 before सपरिधया (स सपरिधता) started तड- (स तडु)
 tin अप्येण (म अपेन) by little छडुत्ता (स त्यक्त्वा)
 having abandoned, absolute participle छोड़ि is Imp
 2nd Sing दूरादृष्टे (स दूरादृष्ट) carried from a long
 distance चिरादृष्टे (स चिरादृष्ट) carried for a long
 time अङ्गाद्वन्धणवद्धे (स अङ्गाद्वन्धणवद्ध) bound by
 very strong or firm knots (बन्धन) असिलिट्ट (स
 अलिट्ट) it should have been असिदिल-: असिदिल- not
 loose Otherwise अलिट्ट means loose, which can
 not be the meaning looking to the context perhaps
 the scribe's or printer's mistake छणिय (स ?) this is
 a word meaning 'strong', or 'fast जाहे (स यदा)
 when आद्ययणाहि (स आद्ययानै) by narratives पत्रयणाहि
 (स प्रज्ञापनै) by requests, or precepts प्रज्ञापना or पत्रयणा
 is a special way of advising the public used by
 preceptors आद्यवित्तम् (स आद्यवित्तम्) to tell to per
 suade पत्रवित्तम् (स पत्रवित्तम्) to persuade (to advise,
 lit) ताम्र (स ताम्रम्) copper रज्य (स रज्यम्) silver
 रज्य रत्नम् पहर (स रत्नम्) diamond सार. (स सारि)
 own विषयग (स विषयम्) sell गयेल्य (स गो+एल्यम्) a
 sheep अट्टतलमूसियवट्टिसरो (स अट्टतलमूसियवट्टिसरो) a
 lofty eight-floored palace कारायेन्ति (स कारयन्ति)
 cause to be constructed caus from क- to do अण्य
 माहेसि (स अण्यमाहेसि) from low + heel त्रिदिवसि

(स निधे) from the store, or treasure of money
 क्षीणपरिव्यय (स क्षीणपरिव्यय) consumed and exhausted.
 अधन्नो अपुण्यो (स अधन्य अपुण्य) unfortunate, and
 sinful अकार्यो अकथलक्ष्यणो (स अकृतार्थ अष्टलक्षण)
 unsuccessful and possessing ill-ominous marks
 हिरिसिरियज्जिप (स ह्रीथीवर्जित) devoid of shame and
 wealth हीणपुण्यघातद्वये (स हीनपुण्यघातुर्द्वयिक) born on
 the चतुर्दशी of a month, bright or black, which is
 devoid of any merit, or wretched The birth of a
 child on the fourteenth of a month is considered
 to be inauspicious when the auspicious time of
 the day has passed off Cf Guj slang 'चडसियो'
 —used for a man of bad, and mischievous conduct
 दुरन्तपन्तलक्षणे (स दुरन्तप्रातःलक्षण) having evil (दुरन्त)
 and ill-ominous (lit low) signs माईण (स शाहीन)
 to the caste-people नियमाण (स निज्जन) one's
 own-near relatives

33 Gist The King was now enlightened,
 and he replied that he would not act like the
 carrier of iron and repent afterwards He was
 then converted into a Jain and accepted the vows
 of a householder, and proceeded to go The monk,
 however, reminded him of the behaviour to be
 adopted before a preceptor, and told him that it
 was not proper for him to leave the monk without
 begging his pardon for his (King's) harsh words
 spoken in the beginning of their debate परम्य (स
 अत्र) here, in this way सबुद्धे (स) enlightened.

निसामित्तपः (स. निशमितुम्-श्रोतुम्) to hear. कह आयरिया पञ्चताः (स. कति आचार्या. प्रज्ञताः) how many preceptors are told (in the shastras). सद्यो (स. त्रय) three. कलायरिपः कलाचार्य सिप्यायरिपः सिप्याचार्यः, तिण्हः त्रिषु. यिणयपडिउत्ती. (ग. विनयप्रतिपत्तिः) observance of modesty; service to the teacher पड्डियिअः (स. प्रयोजितव्या) should be adopted or observed. उचलेययः (स. उपलेपनम्) be-
meaning. सेमज्जणः (स. सयार्जनम्) sweeping (his house etc.). पुरओ. (स. पुरतः) in front. आणयेज्जाः (स. आनयितव्यानि) should be brought. मज्जायेज्जाः (स. मज्जितव्या) should be bathed, or मार्जयितव्या should be washed. मण्डायेज्जाः (स. मण्डयितव्या.) should be decorated. भोयायेज्जाः ग. भोजयितव्याः, पुत्ताणुपुत्तीयः (स. पुत्राणुपुत्रिणम्) lasting upto sons and grandsons. कप्पेज्जा. (स. कप्पेत) should be granted. पासिज्जाः (स. पश्यत्) should see. अदग्गामित्ताः (स. अज्ञामयित्ता) without begging pardon for it. अन्ते उररियालः (स. अन्तपुत्तरितार) Retinue (परिवार) from the harem. भुज्जो २ः means भुज्जो भुज्जो (स. भूय भूय) again and again. तामित्तपः (ग. शमितुम्) to get pardoned.

34. *Gist: The King, with his queen, paid a visit to the monk the following day, and asked the monk to excuse him for his harsh speech the other day, and heard a sermon from him. The monk advised the king to become of good conduct and lead a pious life, giving up his old irreligious conduct. The king, thereupon, promised the monk to do so, and said that he would divide his kingdom into four parts, assigning the first*

to the army, the second to the treasury, the third to the royal family, and the last to charitable purposes जहेय कृण्व (स यथैव कृण्व) like Kṛṇvika पञ्चविधेण अभिगमेण (स पञ्चविधेन अभिगमेन) by five methods of approaching a holy person or deity The observance by a layman of the five rules includes—abandoning things with life or living beings in them, keeping properly non-living bodies such as clothes, ornaments etc covering the mouth with garments, folding of hands while entering an Upashaya and concentrating the thoughts of his mind सूरियकन्तप्पमुहाण (स सूर्यकन्ताप्रमुहाम्) to queens headed by Suryakanta पुच्छि पूर्वम् रमणिजे रमणीय पच्छा (स पश्चात्) afterwards नत्साला (स नृत्यशाला) a dancing-hall इन्धुवाड (स इधुवाड) a Sugar-cane crushing machine or factory खलवाड (स खलवाड) A threshing ground पत्ति (स पत्ति) full of leaves पुष्पि (स पुष्पित) flowered पल्लि (स पल्लित) हरियगरेरिज्जमाणे (स हरितकरेरिज्जमान) beautified on account of the lustre of green vegetable अइय (स अतीव) much झडे (स ?) withered (जर्जर ?) पण्डुपत्ते (स पाण्डुपत्र) with yellow leaves सुककरो (स सुककृत) with dried up trees जया (स यदा) when गिज्जइ (स गीयते) is sung दाइज्जइ (स दायते) is sung नचिज्जइ (स नृत्यते) is danced छिज्जइ (स छित्त) is cut मिज्जइ (स भिद्यते) is split सिज्जइ (स स्तियते) is boiled पिज्जइ (स पीयते) is drunk दिज्जइ (स दीयते) is given उच्छुम्भइ (स उत्थुम्भयते) is agitated, &c

busy. उड्डुज्जडः (स ?) the root seems to have come from उड्ड, a mortar used for pounding, the word, here, therefore, means 'is crushed with some pounding instrument' मल्लज्जडः (स मल्लये or मल्लत) is imbbed, Of Guj 'मनब्ज' मुणिज्जड. (स हायत) is known, i. e. separated or found out from the husks यज्जडः (स जायत) is eaten पामोस्सग्राईः (स प्रमुखाई) the chief (ones) तुमिस्सामि. (न ?) I shall vest, or put. दिन्नमइमत्तयेयणेहिं (स इत्तभूतिमत्तवेतने) by (men who have been) given maintenance, food, or wages (वेतन) असर्णं च. means अनगणायाम्मनाइम. They are in all four things, hence, stands the figure ४ उयक्क उयैसा. (स उपसृत्य) having (got) prepared, seasoned, or cooked पन्थिययहियाणं (स पथिरपथिकेभ्य) to travellers, and way-farers परिमादमाणे (स परिमज्जमान) being divided

35 Gist The King thenceforth, remained engaged in his religious duties, and began to be indifferent towards his kindly duties, and queen The queen being annoyed at this, thought to get rid of the king by poisoning him She tried to take her son Suryalanta in confidence but she got no support from him. Being afraid that her secret would be revealed by him, she herself poisoned the king one day जप्पमिहं (स इत्तभूति) from the time. तप्पमिहं (स इत्तभूति) from that time अणादाय माणेः (स अनादियमाण) disregarding सत्थपमोएण. (स इत्तप्रयोगेण) by the use of weapon. अग्नि. अग्नि.

मन्त मन्त उहवेस्ता* (स. उद्विग्न) having killed. उविताः (स. स्थापयित्वा) having placed कारेमाणोपः (स. काश्यन्ति) doing रहस्समेयं (स. रहस्यभेदम्) divulging of a secret छिद्राणि (स. छिद्राणि) defects अस्माणि (स. अस्माणि) secrets वियराणि (स.) work points अन्तराणि (स.) faults, पडिजागरमाणि (प्रतिजामन्ति) watching विसप्प-ओमं पडञ्जर (स. विषप्रयोग प्रयुक्तम्) adopted the means of poisoning विससंजुत्तं. (स. विषप्रयुक्तम्) poisoned, lit. mixed with poison नितिरइ (स. निस्तपति) offered. मायर (स. इति) kills शरीरगमि (स. शरीरगता) pertaining to the body, bodily उज्जलाबिपुला (स. उज्ज्वला बिपुला) severe and excessive प्रगाढा कक्कसाः (स. प्रगाढा कर्कशा) sharp and harsh. कडुया चण्डा (स. कटुका चण्डा) bitter and fierce निज्जा दुक्खा दुग्गा दुग्गहियासा (स. सीमा दुक्खा दुग्गा दुग्गहियासा) very distressing, painful and unbearable (दुग्गहियासा) पित्तजरपरिगयसरीरे (स. पित्तजरपरिगयसरीरे) with his body afflicted with bilious fever (पित्तजर) वाहयकन्तिव (स. दाहावकांतिक) suffering from a burning sensation.

38 Gist The king saw that he was poisoned by his queen Suryakanta. But he owed no ill-will towards her, and went at once to the Posadha Saka for fasting, after giving his salutations to the holy persons and his religious preceptor Kisa. There, he accepted all the big vows and renounced everything, including his food, and at last died in peace. In his next birth, he was born in the Suriyabha heaven as god Suriyabha.

अच्छाणं संपलदं जाणीत्ताः (सं. आमान मग्रल-इं ज्ञात्वा) knowing himself cheated (by the queen) अप्पदुस्समाणे. (म. अग्रद्विपन्) not hating or having ill-feeling. पमज्झइः (स प्रमार्जति) Sweeps उच्चारापासवणभूमि (स उच्चाराप्रवण-भूमिम्) the latrine and the urinal पडिलेहइ. (सं. प्रतिलिखति) inspects, looks over whether they are clean or not. Some com. seems to take it as 'cleanses' दम्भसंधारणं: (स दर्भसंधारम्) the दर्भ-mat पुरायाभिमुखेः (स पुरस्तादभिमुख) facing the east. All these, spreading the दर्भ-mat etc are : preparations for death well known in Jainism as अन्तुग्गुन मग्गं. संपलियद्ध-संनिसण्णे: (सम्पर्पद्धसनिषण्ण) sitting in a cross-legged position, as in a पचासन. पुर्विय (स पूर्वम्) before, formerly. धूलपाणाइघाय (स शूलप्रणतिपात) gross injury to beings पच्चावराय (स प्रपाह्यात) renounced इयाणि: (स इदानीम्) now. कोहं (म. बोधम्) anger मिच्छादंनसत्तुं: (सं. मिथ्यादंनसत्तुम्) the thorn of false (मिथ्या) faith. जोयं (स योक्कम्) yoke, here activity which is born from the yoke of duty. कुसन्तु. (स. सुसन्तु) may touch or overcome. चरमेदि (सं. चरमे) by the last ऊसासनिस्मासेदि (स उच्छवास-निःश्वसिः) by inhalations and exhalations चोसिगामि (स सुसुगामि) I abandon. आलोइयपडिक्कन्ते: (सं. आलोचिन-प्रतिष्ठान) after making confession (of his sins) समादिपत्ते (सं. समधिपत्त) having obtained concentration of his mind उययायममायः (स उयययममायम्) in the birth place (उयया) of gods. यण्णमो: refers to a description of the birth of gods, which is drop-

ped here पञ्चतोष पञ्चत्तिमान् गच्छुः (स पर्याप्तिना पर्याप्ति-
भाव गच्छति) got perfection and fullness. It is of
five kinds: in आहार or food, body or शरीर, senses
or इन्द्रिय, respiration or श्वाणपाण, and speech, or
भाषामग. Here, the question asked by Gautama,
in the first para of the book, is fully answered
by Lord Mahavir

87. Gist Thus, hearing all about the
previous birth of god सूर्यान्, Gautama asked
his master as to where that god would be
born in his future birth Lord Mahavir,
then, related the whole story of his future
birth in short and said that he would be born
in the country of महाविदेह, in a rich and pros-
perous family, and would be named वसुप्रतिष्ठ,
and his parents would celebrate his birth with
festivities and pomp केरइय (स कियत्तम्) How
much दिह (ग स्थिति) living lifetime, or period
of life पलिभोचमाह (स पल्लोपमानि) A period of
time counted according to a simile of a well—
the time which is required to completely empty
a well which is one Yojana long and wide by
removing one hru after every hundred years
when it is filled up closely by the ends of hair
भरकखण (स भरकखेन) by the end of his birth
आडकखण (स आडकखेन) by the end of his life
धणन्तर (स अनन्तरम्) afterwards चय चइत्ता (स चय
नन चयत्ता) falling in degradation (चयना) गमिहिह

(स गमिष्यति) will go 2nd fut. 3rd sing उववज्जिहिदः
 (स उपपत्स्यति) will be born 2nd fut from उप+पद,
 3rd sing महाविदेहे वासे (स) In the region of Ma-
 havideha—a region of Karmabhumī, where the
 duration of time is always like the fourth Arā
 (a part of a cycle of time) There are fifteen
 regions of the abode of men of Karmabhumī,
 ११७ ५ Bharat, ७ Iravata, and ५ Mahavideha
 The fourth Arā here means the age of misery
 and some happiness It was in this age that all
 the Tathāgatas were born अद्भुतः (स आत्मानि)
 rich वित्तः (स वित्तान्) lustrous ज्ञान (स ज्ञानं) cars
 जायकूप (स जायकूपम्) gold रजसा (स रजसानि) silver
 आभोगपभोगसपडत्ता. (स आयोगप्रयोगसम्प्रयुक्तानि) engaged
 (सम्प्रयुक्तानि) in money—making (आयोग) recruits
 (प्रयोग) विच्छद्विद्य (स विच्छद्विद्य) having offered पडर
 (स प्रचुर) plenty पुत्तत्ताप (स पुत्तत्ताप) in sonhood as a
 son पद्यायादस्सद (स प्रत्यानायिष्यति) will be reborn—
 from प्रति+भा+नन्, fut 3rd sing तस्मिन् दारगमि गच्छ
 गम्यसि येय समाणसि (स तस्य दारगमि गर्भगत एव) from
 the time whence that boy will be in womb This
 is loc absolute construction समाण stands for मति
 अम्मापिऊण (स मातापित्रोः) of the parents दद्धा पदना
 (स दद्याप्रतिज्ञा) firm faith बहुपडिपुण्णाण (स बहुप्रतिपुण्णानाम्)
 full, or complete अद्भुतमाण (स अर्ध+अष्टमानाम्) seven
 and a half रात्रिदिवान् (स रात्रिदिवानाम्) of days and
 nights (रात्रि) बीडकन्ताण (स व्यतिनातनानाम्) having elapsed
 अद्भुतपडिपुण्णपञ्चिन्द्रियसरीर (स अद्भुतप्रतिपूर्णपञ्चेन्द्रियशरीर)

possessing a body endowed with full (प्रतिपूर्ण) five senses without defects (अहीन). लक्षणवज्रगुणोवदेयः (सं. लक्षणवज्रगुणोपपितम्) possessed of merits, (as of) auspicious signs (लक्षण) and marks (वज्रगुण). माणुमान्यमाणपट्टिपुण्यसुजायसत्त्वकुसुन्दरङ्गः (सं. मान+उन्मान+प्रमाण+प्रतिपूर्णसुजातवर्जसुन्दरङ्गः) with all limbs, well-formed, beautiful, and complete in breadth, height (उन्मान) and thickness (प्रमाण). ससिसोमाकारः (सं. सक्षीसोम्याकारम्) having his form pleasing like the moon मोम्य-pleasing or calm. प्रियदर्शनः (सं. प्रियदर्शनम्) pleasing to see. पयादिसिः (सं. प्रभविष्यति) will be, or will be born. दिव्यद्वयः (सं. स्थितिपतितम्) A practice handed down from one generation to another, e.g. celebrating the birth of a son. करेद्विन्तिः (सं. करिष्यन्ति) will perform. तद्वयः तृतीय. चन्द्रसूर्यदर्शनम् (सं. चन्द्रसूर्यदर्शनम्) The practice of showing the sun and the moon to a child on the third day after birth. जागरिण्यः (त. जागरिणम्) A vigil kept by the relatives on the sixth night after the birth of a child. The relatives wake for the whole night and see that no evil comes to the new-born babe, especially on the sixth night, when it is supposed, the Goddess of Fortune determines the fate of the child. एकादशेः (त. एकादशे) on the eleventh (day). संपत्तेः (त. संपत्ते) having come. बारसाहेः (सं. द्वादशे) the twelfth (day). निद्विपत्तेः (त. निद्विपत्ते) having been over. असुजायकर्मकरणः (सं. असुविजायकर्मकरणे) the act of cutting the umbilical cord at the time of birth; an impuro

ceremony performed at the birth of a child. संम-
 जिश्रोचलिते. (स संमार्जित+उप+सि) (the precincts) being
 washed (संमार्जित) and be-measured. उवक्कडावेस्सन्ति:
 (स. उपक्क, fut caus.) will get prepared. भोजनमण्डपंति:
 (सं. भोजनमण्डपे) in the dinner-hall, especially, a
 pavillion (मण्डप) built for holding a dinner. परिभु-
 ज्जेमाणाः (स परिभुज्जन्त.) eating, pr part. परिभाजमाणाः
 (स परिभाजयमाना.) sharing, partaking. पुरयोः (स. पुरतः)
 in front यहस्सन्ति: (म. वदिध्यन्ति) will say. नामधेजं:
 (स. नामधेयम्) the name. द्दपइओ य २. The figure २
 shows that the name is to be repeated twice, as
 a sign of calling the boy in future, by the same
 name अणुपुद्वेणं: (स. अणुर्द्वेम्) one by one, in order-
 as described before. पजेमणं: (म. प्रजिमनम्?) Rite
 for the first feeding of a child. पज्जम्पणं: (स. प्रज-
 स्यनम्) Rite for the first-uttering of a child पडिच-
 छावणं: (म. प्रतिवर्षानकम्?) lit. every month of gro-
 wth; rather every birth-day; here, a rite connected
 with the birth day पचइमणं (स. प्रचक्कमणम्) the rite
 connected with the first walking of a child. कण-
 धेद्वणं: (स. कर्णधेवनम्) punching ears, rite connected
 with that. संयउठरपडिलेद्वणं: (स. संयत्तरप्रतिरेखनम्)
 The ceremony connected with the first yearly
 birth-day, when the day is written down (प्रतिलेखन-
 चूलोपणयं. (सं. चूलोपनयनम्-चूडोपनयनम्) cutting of hair
 of a child for the first time; shaving अघ्राणि: (स
 अन्वाणि) others, गम्मादाणज्जमणादयाइं: (स. गर्भाधान+जन्म+
 आदिवानि) ceremonies as of pregnancy, and others

connected with the birth इड्डीसकारसमुदपणं (स ऋद्धि-
सत्कारसमुदायेन) with a great deal of (समुदायेन) pomp
(ऋद्धि) and dignity.

38 Gist Lord Mahavir further tells about
the future of the by रहप्रति and says that he
will be brought up by five nurses and many
other attendants brought from various countries
of the world पञ्चधाईपरिस्मिसे (स पञ्चधात्रीपरिस्मित) surrounded by five nurses खीरधाईप (स क्षीरधात्र्या)
by the nurse feeding him milk मज्जन स मजनम्) bath मण्डण (स मण्डनम्) decoration अङ्क (स अङ्कम्)
lap The nurse who would fondle him on her lap
-अङ्गुष्ठाणी कौलावण (स कीद्वनम् or कीद्वानम्) causing to
sport or play A nurse was kept who would
cause the child to sport or play चिलाइयाहिं (स ?)
by those from Kirat चिलाइव or चिलाव means किरात a
class of aborigines-भील्ल वामणिया (स वामणिका) dwarf-
fish nurse बडभिया (स बटभिका) hump-backed nurse
बड्वरी (स बररी) maid from the Bubar country
बडसिया (स बकुशिका) maid from Bakush जोण्हिया
(स योनिका) maid from an Anarya country named
Yona पणविया (स ग्रणविका) maid from Pranhava
ईसणिया (स ईसणिका) maid from Isina वारुणिया (स
वारुणिका) maid from the Varuni direction : = the
western direction लासिया (स लाविका) maid from
Lusika लडनिया (स लडुनिका) maid from Lakusa
दमिली (स इमिली) maid from Dr mila सिंहली (स)
maid from Simhal dupa or Ceylon पक्की (स पक्कीनी)

maid from Pakvana मुरडी (म मुण्डी) maid from
 the country of Murunda सखी (म सखी) maid-
 servant from Shabara पारसा (स पासीस) maid from
 Persia The names of various countries enumerated
 here show the geographical knowledge and the
 commercial relations going on between India and
 those countries The mention of Arabia Persia,
 Western countries and some other Anarya coun-
 tries is worth noting नानादेशीयिदेसपरिमण्डियाहि
 (स नानादेशीयिदेसपरिमण्डितामि) by maids dressed in various
 dresses, both native and foreign सदेसनेययगदियवेसाहि
 (स स्वदेशनपश्यप्रहीतयेयामि) by maids dressed in costumes
 in the fashion (नपश्य) of their own country इहियचि-
 न्तिपपत्थिययियाणाहि (स इहियचिन्तिनपथितविजानन्तीमि) by
 maids knowing the gestures, thoughts, and desi-
 res of the child विणीया (स विनीता) trained, or
 modest बेडिया (स बेडिका) maid's चक्रगल (स चक्रवालम्)
 a group घन्द् (स वृन्द) a party or group परिवुडे
 (स परिवृत्त) surrounded धरिस्तधर (स धर्यधर) a cham-
 berlain a eunuch मदयर (मदत्तर) elderly servants
 हत्थाओ हत्थ साहरिज्जमाणे (स हस्तात् हस्त सहेयमाण) being
 carried or passed from one hand to another उच-
 नन्चिज्जमाणे (स उपवृत्त्यमान) being danced or tossed
 परिभुज्जमाणे (परिभुज्यमान) being enjoyed or clasped
 उयगूहिज्जमाणे (स उपगूह्यमान) being embraced अयया-
 सिज्जमाणे (म ?) being closely embraced [अप्लेयित ?]
 मणिकोटिमतलेसु (स मणिवृन्मिन्तलेसु) on the floor studded
 with gems परगममाणे (स परगममान) walking (गममान)

by the help of others गिरिकन्दरमहोणे विध चम्पगवर
पायवे (स गिरिकन्दरमहोण इव चम्पगवरपादय) like an excellent
Champak tree deposited or growing (महीन) in a
mountain-cave निष्प्रायनिष्वाधायंसि (स निर्वाननिष्वाधायते)
in a place unexposed to wind and obstacles (व्याधाय).
परिवर्द्धिस्सइ (स परिवर्द्धयति) will grow up

39. *Ust The boy will be placed in charge*
of teachers for being trained in the 72 arts at the
age of eight सादरेगमहयासज्जायग (स सादरेक+महयर्पजातकम्)
grown (जात) little over (सादरेक) eight years जाणिता
(स ज्ञाता) knowing सोमणसि (स सोमने) in nice
or auspicious- करण (स) part of a day .
नक्षत्रस नक्षत्र-constellation सुदुत्त सुहर्त, time
उवणेहिन्ति (स उपनयिष्यन्ति) will take away. Then
comes the description of the 72 arts as found in
the Jain literature The Brahmanic literature
speaks of 64 arts. The Jains seem to have ad-
dised and added a few more हेहाइयाधोगणियव्वहा
णामो सडणिग्यपज्जवसाणागो वायत्तरि कल्लामो (स हेहा
दिना गणितप्रधाना सडुनिस्तपर्यवसाना इत्यसतिरग) seventy two
arts beginning from writing (लगादिय) and ending
with (पर्यवसाना) the sound of birds (गडुनिस्त), the
chief one being mathematics (गणितप्रधाना) सुत्तामो
(स सूता) the Sutras अथमो (स अर्थ) their meanings.
पल्लिकामपेदिइ (स प्रल्लिकामिवति) will instruct सेहायेदिइ
(स निपादयिष्यति) will teach हेह हेगम् For renderings
into English of all the arts, see the translation
दय काम् नट्टे वृत्तम् पाइय (स कदितम्) playing on

musical instruments सरगय स्वरगतम् पौनखरगय
 पुष्करगतम् जूय चूतम् जणवाय (स चनवादम्) the art of
 oratory, eloquence पासग (स पाक्षम्) dicing अष्टायय
 (स अष्टापदम्) playing on a board of eight squares—as
 chess पौरेकस (स पौरुषम्) the art of protecting a
 city वगमद्विय (स उदकमृत्तिकम्) the art relating to
 the recognition of water and earth अज्ज (स आया) the
 metre Arya पहेलिय (स ग्रहेलिका) riddles माग
 द्विय (स मागधिकम्) the art of understanding Magadhi
 गाह गाथा गीदथ (स गीतिका) of songs सिलोग श्लोक.
 हिरण्यजुस्ति (स हिरण्यशुक्तिम्) the art of purifying
 gold and silver सुवर्णजुस्ति (स सुवर्णशुक्तिम्) the art
 of testing and purifying gold चुण्ण चूर्णम् powder
 तरणीपटिकम् (स तरणीप्रतिकर्म) the art of adorning
 ladies इत्थि श्वी. गय गज गोण a bull कुकुड (स कुक्कुड)
 a cock छत्त छनम् वागणि Kakini-ककिनी jewel Cha
 hravati kings generally kept it धत्थुविल्ल (स धत्थु
 विद्या) Science of architecture नगरमाण (स नगरमानम्)
 city-survey or town planning ख घवार (स ख धावार)
 Camping the army चार Espying पडिचार (स प्रति
 चारम्) counter-spying बूढ-व्यूह—arranging the
 army पडिवूह (स प्रतिव्यूहम्) counterarranging
 the army चक्र चक्र गहल गहल सगड शर
 (cart) जुद्धादजुद्ध (स युद्धातिशुद्धम्) deadly fight अद्वि
 अरिष मुट्टि मुट्टि लया रता a whip इसल्य इत्यधम्-इषु+अध
 arrow-throwing छरुणवाय (स लक्षप्रसाद) the art of
 fencing सह the handle of a sword छणुव्वेय (स
 धनुर्वेदम्) archery—the science of archery हिरण्यपाग
 (स हिरण्यपाकम्) molting gold and silver सुत्तसेइ

(स सूत्रवेष्टकम्) the art of preparing various figures of threads for play बट्टखेष्ट (स इतवेष्टम्) playing with a ball नालिया (स नालिका) a lotus-stalk पक्ष कृतेजं (स पञ्चदशम्) the art of piercing the wings of a bird (पक्ष) in air (with an arrow) कङ्कण (सं कङ्क) an army सञ्जीव (स सञ्जीवम्) the art of making alive a dead man निञ्जीव (स निञ्जीवम्) the art of showing oneself dead करणञ्जो (स करणञ्जो) by practice सेहावेत्ता (स सिहावेत्ता) having taught उद्यमेदिह (स उपतदिभ्यति) will take away

40. Great Lord Mohanur relates the future of Nadhapraugna and says that the boy, even after attaining maturity, will not have any attachment for worldly pleasures. He would renounce the worldly life to be a monk and attain Kerala Jnana, then, living that life of a monk, he will reach his goal of liberation from this Samsara. उन्मुषकालभावे (उ. उन्मुषकालभाव) having passed his boyhood (कालभाव) विप्रवपरिणयमेवे (स विप्रपरिणतमात्र) having passed the stage of a pupil (विप्रक) who is taught and kept. जोष्यणमणुपसे (सं योष्यणमणुपसे) having attained youth. वाचसारकलापण्डित (स वाचसारकलापण्डित) proficient in 72 arts अष्टादशविद्देसिप्यगार-भासाविसारय (स अष्टादशविद्देसिप्यगारभासाविसारय) well-versed in eighteen kinds of varieties (मन्त्र) of native languages (दलीभाषा) नयद्रुमसप्तद्विषोदय (सं नयद्रुमसप्तद्विषोदय) one whose nine sleeping or inactive (सुप्त) limbs have been awakened up. It means that

the child's nine limbs—eyes, ears, hands, nose, tongue, mind etc. are not very active in that state of life but they do become active as the child grows up to be man गीतरइ (स गीतरति) fond of music सिद्धारागरचारत्रेसे (स शृङ्गारागरचारत्रेसे) putting on excellent dress fit for a visit to the house of love (lit. amours) संगयगयहसियभणियचिद्वियविलास सलासनिउणजुत्तोययारकुसले (स सङ्गतगतहसितभणितद्विषतविलास सलासनिपुणयुक्तोपचा कुसल) clever (निपुण) in keeping a proper (संगत) gut (गत) smite talk standing, love-talks and wise (कुसल) in employing suitable (युक्त) courtesy (उपचार) हयजोही (स हयजोह) fighter on horse back बाहुणमही (स बाहुप्रमर्दी) fighter with arms अलभोगसमर्थे (स अलभोगसमर्थ) capable of (समर्थ) full enjoyment of pleasures (भोग) वियालचारी (स विकारचारी) moving about (चारी) at any odd hour or time (विकाल) : & fearless लेण (स लयन) resting house उचनिमन्तेहिन्ति (स उपनिमन्त्रयन्ति) will irritate सज्जिहिइ (स सज्जिष्यति) will be attached to मिज्जिहिइ (स मिज्जिष्यति) will feel greedily मुच्चिहिइ (स मुच्चिष्यति) will be infatuated with अञ्जोवयज्जिहिइ (स अञ्जोवयस्यति) will be engrossed or absorbed in fit from अधि+उप+पद, Ardha Magadhi root—अञ्जोवयज्ज पडमुप्पले (स पद्मोत्पल) a blue lotus पड्ढा a red lotus सयसहस्सपत्त (स सतसहस्रपत्र) having a hundred thousand petals (lit. leaves) सजुडे (स सद्द) grown up नोयलिप्पइ (स न+उपलिप्पते) is not smeared with पद्धरण (स पद्धरणेण) with the dirt of mud नोयलिप्पइइ (न+उपलि-

पश्यते) will not be smeared with fat from उव+ल्लिप्य
 थेराण (स स्वविरभ्य) from elderly ascetics or monks
 बोद्धिं बुद्धिं हि हि (स बोद्धिं बोधिष्यति) will know the right
 and perfect knowledge, will get perfect knowledge
 पञ्चइस्सइ (स प्रव्रत्तिष्यति) will renounce become an
 ascetic ईरियासमिप (स ईर्यासमिता) walking with care
 and attention ईर्या is carefulness in walking, this
 is a variety of सगिति or carefulness सुहुयासणो (स
 सुहुतहुताशन) fire which is given good offerings (गुह्ण)
 अनुत्तरेण नाणेण (स अनुत्तरेण ज्ञानेन) by the highest
 (अनुत्तर) knowledge आलयेण (स आलयेन) by a place
 of residence, housing विहारेण (स विहारेण) by means
 of an outing अज्जेवेण (स अर्जवेन) by straightfor-
 wardness मर्दवेण (स मर्दवेन) by means of tenderness
 लाघवे (स) humility शुचौ (स शुचि) protection
 against sins of mind, body and speech. अनुत्तरेण
 सब्बसज्जमतपसुचरितफलनिव्याणमग्गेण अप्पाण भावेमाणस्स
 (स अनुत्तरेण सब्बसज्जमतपसुचरितफलनिवर्णमाग्गेण आत्मान भाव्यमानस्य)
 cultivating or purifying himself by the highest
 path of emancipation (निवर्णमार्ग), the result (फल)
 of all kinds of restraints, austerities and good
 deeds (सुचरित) कसिण (स कृत्स्नम्) entire-complete.
 निरावरणे निराघाए (स निरावरण निर्व्याघातम्) clear (lit
 without any covering-निरावरण) and unobstructed.
 सदेवमणुयानुरस्स लोकेस्स परियाग जाणिहिइ (स सदेव
 मनुष्यामुरस्य लोकस्य पर्याय ज्ञास्यति) will know the state of
 all beings including gods, human beings and de-
 mons The word परियाग is also explained as पर्याय,

meaning 'idea or sentiment'. आगत (म. आगति) arrival. उचचार्यं (म. उपपात) both तर्कं तर्कम्—thought. कइं (स इतम्) deed मणोमाणसियं (स मनोमानसिकम्) inner working of the mind. खइय (म भयित or क्षयित) destroyed actions or कर्म आनीकम्मं (स आनिकर्म) openly done deed एहोक्कम्मं (स एह कर्म) deed done secretly अरहा (म अर्हा) persons fit for liberation अरहस्सभागी (म अरहस्यभागी) omniscient—Arahanta. अरहस्य अमाय अरहस्य तद्भावे य म नवा अरहस्यभावी। one from whom no secret is concealed मणयकायजोणे चट्टमाणणं (म मनावकाययोगे र्त्तमानस्य) of those existing or generating out of the union of mind, speech and body. ताइं वणि परिवाणं (म पर्यायम्) State, or condition पाउणिता (म प्राण्णिता) having occurred, been, yet आउसेसं (स आयु उपम) the rest of his life जामोक्ता (म अभुक्ता) having enjoyed, or lived उत्ताइं भवानि पञ्चयाइस्सइ (म प्रत्याचारयति) will abandon, give up, or abstain from अणस्सणाए छेइ स्सइ (म अनगनाय छेत्स्यति) will cut off or drop meals or fasting जम्महाए (स वस्यार्थय) for whose sake—the goal for which. कीरइ (म निवृत्त) is observed कम्मलोच (स कम्मलोच) pulling out of him चम्भचने पासे. मज्जचर्यवास. अण्हाणमं अत्ताननम् -अदन्तचणं (म अदन्तनम्) not cleaning teeth अणुवहाणम (म अन्+उपा-नम्) moving about without shoe—barefootedness भूमिसेज्जाओ भूमिगम्भ परघरपवेसो, (म परएहमवेस) for legging. लद्धावलद्धाई (म लब्ध+अपलब्धानि) having obtained or obtained with insult परेमि दीलणाओ

(सि परेषां हेतुना) disrespect from others **सिंसना** (स सिंसना) censure **गरहणा** (स गहणा) contempt **उच्चावया** (स उच्चावया) of various kinds **विरूपा** (स विरूपा) unpleasant **परीसहोवसग्गा** (स परिपह+उपसर्ग) परीपहा are afflictions of hunger, thirst etc to be borne by saints **उवसग्गा** is trouble or disturbance caused to saints by gods **गामकण्टगा** (स गामकण्टगा) causing thorn like pain (कण्टक) to senses (ग्राम) ग्राम is used for the senses **अधियासिज्जन्ति** (स अध्यास्यते) will be borne **आराधेइ** (स आराधयते) will resort to will get **चरिम** (स चरम) last **उत्तासनिस्तासेहि** (स उच्छ्वास निश्वासे) by inhalation and exhalation **सिज्झिहिइ** (स सिज्झयति) will attain perfection **बुज्झिहिइ** (स बोत्स्यते) will be awakened **मुचिहिइ** (स मोक्षयते) will be liberated **परिनिचाहिइ** (स परिनिर्वात्यते) will be extinguished, i.e. emancipate. All the verbs signify the same thing **गोक्ष**—from the world **सर्वदुक्खाण अन्त करेहिइ** (स सर्वदुःखाना अन्ते करिष्यति) will end all the miseries of this world i.e. will destroy the miseries generating from being born in this world

41 Gist Gautama listened to all the words narrated to him by Lord Mahavir with attention and then got engaged in his religious austerities for the perfection of his own soul **निश्चेयो** (स निश्च) and **समत्तं** (सं गमात्तम्) I wish